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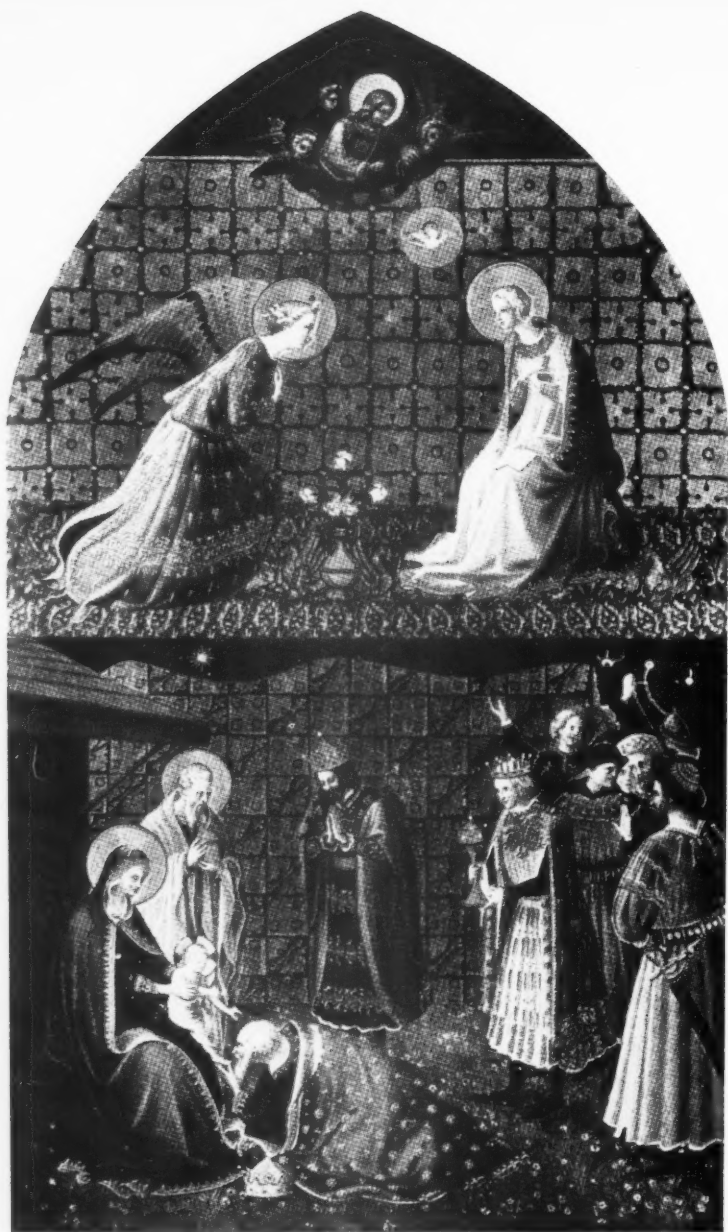
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The Word Was Made Flesh and Dwelt Amongst Us

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THE CHRISTMAS STORY

FABIAN CUNNINGHAM, O.P.

"While all things were in quiet silence
and the night was in the midst of her course,
Thy mighty word leapt down from heaven
from thy royal throne." (Wis. XVIII, 14-15)



ALL THINGS WERE INDEED in quiet silence. The calm chill of the Palestinian night breathed a restfulness that was yet charged with expectancy, for the plentitude of time had come. The people that had walked in darkness were to see a great light and to them that dwelt in the region of the shadow of death, a light was about to rise. (*Is.*, IX, 2) God was about to speak to Jews and Gentiles by His Incarnate Word, Who was the brightness of His glory and the image of His substance. (*Heb.*, I, 1-2) The only-begotten Son of God, born of the Father before all time, God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom all things were made—Jesus Christ was about to be born for our sins.

Within the kingdom of Judea the people were busy about many things and were not aware of the greatness of the time. They paid but scant attention to the Jewish maid and her husband making their way from Nazareth to Bethlehem to be enrolled in the general census that had been commanded by Caesar Augustus. Saint Luke is quite specific about this enrollment. He could have let the whole affair pass with the use of the generic term "census," but he chooses to be particular and his detail is not without reason. For his words show us how the prophecy of Micheas—"And thou, Bethlehem Ephrata, art a little

one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel." (V, 2)—was fulfilled through the medium of the Roman Emperor. As Bossuet has written: "But what do ye, ye rulers of the world? . . . For God has far different designs which you carry out, even though they do not enter your minds." Indeed it was quite fitting, as Saint Thomas notes, that Christ be born at a time when the whole world was being enrolled and was in a state of servitude. For the Saviour came to restore to us the liberty of the children of God.¹

Coming to Bethlehem and finding no room in the city proper, Joseph with his betrothed—this is the literal meaning of the Greek word which Saint Luke uses to emphasize Mary's virginal purity—came to the outskirts of the city and made ready for the birth of the Redeemer in a cave used as a shelter by shepherds and their flocks. The Evangelist's description of the birth of Christ is magnificent in its simplicity: "And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn." Even the German rationalist Weiss writes of these verses that "down to our own days, these delicate details have for the great as for the lowly a charm that never wanes." The simple Greek word *eteken* (*brought forth*) tells us nothing of the circumstances that attended this wonderful event. This verse is a perfect example of the charming simplicity that permeates the entire chapter. We are not told explicitly that Mary underwent no suffering at the birth of her Divine Son. The expression "wrapped him in swaddling clothes" is Luke's way of describing the Holy Virgin's painless childbirth. A woman who underwent the ordinary process of giving birth could not, immediately after bringing forth a child, care for her child as Mary did. Once again we must salute the subtlety and delicacy of the Evangelist's mode of expression. Saint Thomas notes that since the pain of childbirth is caused by the infant opening the womb and since Christ was born from the closed womb of his immaculate Mother, there was no pain in that birth. In another beautiful passage the Angelic Doctor writes: "As by His death Christ destroyed our death, so by his pains he freed us from our pains; and so he wished to die a painful death. But the mother's pains in childbirth did not concern

¹ *S. Theol.* III, q. 35, art. 8, ad 1.

Christ who came to atone for our sins. And therefore there was no need for His mother to suffer in giving birth."²

After she had wrapped the precious Babe in swaddling clothes Mary then laid Him tenderly in the manger from which the animals were accustomed to eat. As we have said before, the place of Christ's birth was most likely a cave used by shepherds for their flocks. Saint Luke indicates this when he uses the word "*manger*." Then with touching pathos he adds: "Because there was no room for them in the inn." Having expressed the glorious fact of the Saviour's birth, filling us with joy, he proceeds to temper that joy with these words in which we can catch a passing glimpse of the sorrows that were to befall the Redeemer. For this same Divine Child, born of a most pure Virgin, adored by shepherds and kings, was later to hang on a cross, "the object of man's contempt, the outcast of the people." (*Ps. XXI, 7*)

There is a most salutary lesson which all of us should draw from the fact of Christ's birth in a cave in Bethlehem. The city of his birth, says Saint Thomas, was quite fitting. For Bethlehem is interpreted "house of bread" and Christ Himself said: "I am the living bread which came down from heaven." Also by His birth in the city of David, "He put to silence the vain boasting of men who take pride in being born in great cities, where they also desire especially to receive great honor. Christ, on the contrary, willed to be born in a mean city, and to suffer reproach in a great city."³ The birth of the Redeemer in a cave that was open to all serves to convince us that there are no exterior obstacles between Christ and us. We can all draw near to God and be united to Him in love. He who was born in the lowliest of places can be approached by king and beggar, saint and sinner alike.

Now the scene in the great drama of the Incarnation changes. We are carried in thought to a fertile plain perhaps two miles east of Bethlehem. A group of humble nomadic shepherds are watching over their flocks throughout the long night. In considering this scene we can ask ourselves three questions: Who appeared? To whom was the apparition made? Why was it made?

Who appeared? "An angel of the Lord stood by them and the brightness of God shone round them," answers the Evangelist. The shepherds were overawed by the apparition of one of the heavenly choir and the dazzling brilliance which accompanied the celestial vision. They could ward off the attacks of wild animals and thieves

² III, q. 35, art. 6, ad 2.

³ III, q. 35, art. 7, *per tot.*

with their staves; against the brilliance from on high they could only stand open-mouthed in awe and trembling. For they were simple men—"simple and lowly" as Saint Thomas calls them. Yet they were chosen by God as those *to whom* the angel should appear. Speaking of the propriety of this the Angelic Doctor states that these shepherds, unlike the Scribes and Pharisees, were single-minded and like the patriarchs and Moses in their mode of life. They were the types of the Doctors of the Church, to whom are revealed the mysteries of Christ that were hidden from the Jews.⁴ Here we have a sterling example of the humility of Christ. For the shepherds, especially the desert shepherds, were held in utter contempt by the proud Scribes and Pharisees as belonging to the lowest class of people. He Who was the perfect expression of meekness and humility of heart willed to have His coming first known to humble men.

Why did the angel appear to the shepherds? Again Saint Luke tells us: "Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: For this day is born to you a Saviour, Who is Christ the Lord, in the city of David." "Good tidings," could be a source of greater joy to the devout Jew who, as the ancient hymn has it, "wept in exile while waiting for the Son of God to appear!" The message announcing the birth of Christ, although short, is complete. The shepherds were told who was born and where his birth took place. The Greek word *Christos* literally rendered is "the anointed one." In the Old Covenant only kings and high priests were anointed. Jesus is the eternal high priest and the King of Kings, and hence this name is most fittingly given Him. His anointing was divine, because in the human nature that He assumed for us He was anointed by the whole Trinity in the fullness of grace.

This joy of which the angel speaks is to be "to all the people." We note here the ever recurring theme of Saint Luke's Gospel: the universality of salvation. For Christ is the Way where there had been no road on which men might travel; He is the Truth in all its fullness, where before there had been the darkness of error in men's minds; He is the Life who brought men from the spiritual death of sin. As Saint Augustine writes: "Whither would you go? I am the Way. How will you go? I am the Truth. Where would you rest? I am the Life. I am the Way for all those that seek, the Truth for those that find, the Life for those that arrive."

An overwhelming joy has replaced the original fear in the shepherds' hearts as the angel continues: "And this shall be a sign unto

⁴ III, q. 36, art. 3, ad 4.

you: You shall find the infant wrapped in swaddling clothes and laid in a manger." Our English word "infant" comes from the Latin *infans* which rendered literally means "one who is unable to speak." The Word who was in the beginning with God, and was God became for us a speechless nursing.

Scarcely had the echo of the angel's words died away in the quiet of the night when the host of the heavenly army descended to earth to sanctify beyond measure that night of nights. "And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest: and on earth peace to men of good will." The angelic hymn of triumph sums up perfectly the character, meaning, purpose, and advantages of the Incarnation. This, the first Christmas carol, consists of two statements in perfect parallel, the first referring to God, the second to man. The three thoughts glory, in the highest, to God are in exact parallel to peace, on earth, to men. To the Lord of Creation Who rules from the highest celestial regions, the Nativity brings glory worthy of Him. To men who dwell on earth it brings peace, which, according to the use of this word among the Hebrews, is the same as health, happiness, salvation, benediction, prosperity, undisturbed tranquility—all in a word.

Having finished the paean of praise, the heavenly choir departs as suddenly as it had appeared. They returned to the heavenly heights to continue their canticles of adoration before God the Father, Who, that very night, had suffered His Son to assume our flesh, knowing full well the ignominious fate He would suffer at the hands of men. The words of the angels however linger on long after the divine messengers have departed. They were indelibly written in the minds and hearts of the shepherds. Moved by their strong faith and meek submissiveness they said to one another: "Let us go over to Bethlehem and let us see this word that is come to pass which the Lord hath shown us." At once they begin their quest for the promised Redeemer. As the late Father Vincent McNabb, O.P., so beautifully put it: "Then leaving their ninety-nine sheep in the darkness of divine Providence, they sought out the Lamb of God, who for love of us had strayed to earth."

Soon they reached their goal—a lowly manger where the unrecognized King of Glory chose to make His repose. What an inestimable honor was theirs. For next to Mary and Joseph, theirs was the first external worship offered to the newly born Babe of Bethlehem. "They came to worship Him," says Father Faber, "and

the worship of their simplicity is joy, and the voice of joy is praise." How the Lord must love the praises of the meek and humble of heart, whose minds and hearts are ever attuned to the divine promptings. These unpretentious men paid their homage to the Messiah and returned to their humble tasks. They sought no material compensation for their adoration; they had beheld with their own eyes the "Desired of the Eternal Hills." What more could their devout hearts desire? Their names would not be known, but they would never be forgotten. They who were despised by the world about them would some day be regarded with a holy envy by all Christendom.

"But Mary kept all these words, pondering them in her heart." Amidst all these wonderful happenings Mary remained so composed and recollected that she preserved each and every occurrence in her Immaculate Heart; her own Annunciation, the birth of her Divine Son, the canticle which the angels sang, the adoration by the shepherds and the Magi—all these Mary remembered so exactly that she was able to give an accurate account of them to the Apostles. The Messianic prophecies were well known to this pious Jewish maiden and she saw them fulfilled on that most memorable of all nights. Our Blessed Lady was fully aware that it was not the will of God to manifest all these wonders at once. So she remained silent by the crib. But it is in her heart, says Père Lagrange, "where all God's plans are gathered into one, that we must seek the most faithful echo of all these words and the deepest understanding of all these events."

So ends the account written by Saint Luke, the "beloved physician," of the birth of Him who came to be the healer of all men. To the casual reader it offers majestic beauty; to the contemplative reader, ineffable sublimity. Saint Ephrem, the great Syrian Doctor of the Church, enraptured by his contemplation of the Nativity, wrote: "Blessed be that Child, that gladdened Bethlehem today! Blessed be the Babe that made manhood young again today! Blessed be the Fruit, that lowered Himself to our famished state!"

Let us also give thanks to the Lord God of Israel and join the angels in their canticle of everlasting praise:

"Glory to God in the highest:
and on earth, peace to men of good will."

ST. NICHOLAS AT BARI

EUGENE BONDI, O.P.



HERE WAS A DAY AND AGE when whole cities and leagues of cities would plan not only war, not only commerce, but even such projects as the rescue of relics from the hands of the infidels. One city would vie with another in seizing the bodies of saints which were imperiled, and many towns compared themselves with their rivals by the relics they possessed. In short, time was when cities were Christian.

Typical of these communities was Bari, where were blended the ancient Roman, novel Barbarian and decaying Byzantine cultures. Almost directly opposite the peninsula was Naples, while Constantinople was but a short distance away by sea. A good harbor on the main route from Venice to the East contributed to the wealth and importance of the citizens. Both the Church and the State realized the strategic position of Bari, the latter as a stepping stone into Italy, and the former as a large and influential center of the Faith. Christianity had come early (legend has it that St. Peter himself evangelized the ancient Barium), but not until the eleventh century was the ecclesiastical and political overlordship of the East removed.

But a new force arose—a wild horde which threatened to engulf the new Rome. To the horror of all Italy, these Turks did not want commerce, would not hear of treaties, but rather sought complete domination. Most of all did they seek the destruction of the Church. Everywhere the Seljuks went churches were pillaged, Christians killed or enslaved and relics profaned. With increasing momentum the Christian communities of Europe began their fight to save the historic shrines and sacred relics of the East.

Bari, alike with all the early churches, fostered the cult of St. Nicholas, the great Bishop of Myra. The citizens considered what a fortune the relics of this saint would be for Bari. The city would have a patron renowned even before his death as a thaumaturge. Bari then could confound her rivals and increase her fame. So the plans were made.

Several merchants had remained in Asia Minor to attempt to keep the lucrative trade with the East despite the increasing menace of the Moslems. The latter however were not in favor of treaties,

and the merchants hastened to return home with their goods. Stopping at Myra, they quietly hid the Saint's body among their bales and boxes. All was done in haste, since the Arabian hostility grew by the day, and because rival factions also coveted the relics. But it was done, and the merchants sighed with relief as the Golden Horn fell below the horizon. A small boat was despatched from the two larger vessels to bring the news to Bari, that preparations might be made to receive the relics in a befitting manner. On hearing the news, the citizens immediately began to work with one heart and mind to honor their new patron. Roger of Apulia, a leading figure of the day, undertook the building of a mausoleum worthy of the Saint; distinguished pilgrims came from nearby cities to be present at the festivities, while messengers brought the news to all the corners of Christendom—"St. Nicholas is at Bari."

On May 9, 1087, the body of the Saint was solemnly received into the city walls of Bari. That day St. Nicholas espoused a new see, and Bari entered upon its golden age. A short time later, Pope Urban II publicly venerated the relics, and chose Bari as the site for a council on the reunion of the Eastern Church with Rome. Perhaps he looked to the intervention of St. Nicholas, who had been revered for centuries in the East and was also becoming a favorite with the West. At this council St. Anselm and the other prelates added their names to the already impressive list of pilgrims.

Through the centuries the popular cult grew. The prodigies which were wrought at the shrine never ceased. To this day the most famous of the miracles continues—that of the *Manna*. This is a liquid which the body of the Saint secreted from the year of his death. The flow of the Manna is almost continuous, but the quantity varies. Pilgrims may obtain a vial of the fluid from the shrine and use it when needed. Many miracles have taken place upon the application of the Manna, the authenticity of which cannot be questioned.

For generations Bari was the scene of great fêtes and the goal of many a pilgrim. But with the passing of time, its glory began to fade. The fall of the Eastern Empire, together with Venice's monopoly of the trade of the Levant, reduced Bari to a fishing port. The city lost all but local strategic importance. Civilization changed, too. Pilgrimages lost their importance in the eyes of the world, or else circumstances did not favor pilgrims. The Moslem conquest, for instance, cut off all routes from the East to Bari. Then there were new cults for new ages; the admirable fecundity of the Church gave birth to fresh saints who won the attention of the people. St. Nicholas

was rejected by the Protestant rebels in those European countries wherein he had been most popular. However, he was not excluded altogether. He persists as a pious legend of a lovable man who goes about doing good. That legend has now become the innocuous tale of Santa Claus.

What is the status of St. Nicholas today? Officially he is listed as the Patron of Greece, pre-revolutionary Russia, Naples and Sicily; by popular acclaim he is the tutelary saint of many cities of Italy, Germany, Austria, Belgium and The Netherlands, and in a special way, of Moscow. Mariners, merchants, bakers, travellers and of course children look to Nicholas in their troubles. In the East, especially among the Russians, there is great devotion to him, while children receive gifts in his name in Germany, The Netherlands and Switzerland. Today in Bari the Saint's remains are venerated still in the magnificent church built by Roger of Apulia.

The citizens of Bari desire that St. Nicholas should once more be brought to the attention of the Christian world. They who have fostered his cult through the centuries have petitioned the Holy Father to take the Basilica and shrine under his own protection, that he might take the necessary steps to revive the cult. Accordingly, the *Osservatore Romano* of February 16, 1951, announced that the Pope had named the Archbishop of Bari as Grand Prior of the Basilica, and at the same time had committed the care of the shrine to the Order of Preachers.

The devotion of the early friars to St. Nicholas is evident both from the prominence given his feast in the very first calendar of the Order, and also by the many chapels dedicated to the Saint in their churches. The people of Bari have known the Preachers almost from the beginning of the Institute, the Dominican convent in Bari dating from about 1309. Now the friars have joined the citizens that honor might be paid to the Bishop of Myra.

The Master General has not hesitated to accept the charge of the Basilica. In Bari, only a few days after the decree was published, he met with the mayor of the city, and later with the Canons of the Basilica. Fr. Suarez has pointed out the advantages the world-wide organization of the Order will bring. Dominicans in the Middle East, the Balkans and the Americans can do much to spread the cult of St. Nicholas, especially among the Italian emigrants. The Iron Curtain itself will be pierced by the convents in the Communist zone. In Bari itself, the number of friars will be increased to accommodate the pilgrims and to allow for the solemn liturgy of the Dominican

Rite in its full splendor in the Basilica. The Curia is also considering establishing in Bari a National Studium of the Order, and also an international Center for studies. The friars will conduct studies on the life of St. Nicholas and edit a special periodical. All this the Order intends to do, beginning in the Spring when the Dominicans will take official possession of the church. In conclusion, Fr. Suarez asked for the united efforts of the citizens of Bari, perhaps recalling the fervor of their eleventh century ancestors.

In the Major Chapel of the Basilica of St. Dominic at Bologna (once the church of St. Nicholas of the Vines), St. Dominic and St. Nicholas are painted flanking the Ancon. Here the Patriarch and the Bishop meet, and the unifying element is the love of God which so consumed them that they left an undying impression on the world. St. Dominic received the heritage that St. Nicholas handed down from his century and adapted it to the thirteenth. Now the successor of the Patriarch pledges all the resources of the Preachers to rekindle the flame of that love which St. Nicholas has always symbolized through the centuries.

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THE RUSSIAN NEWMAN

NICHOLAS KURGUZ, O.P.

An intuition of complete universality was the fundamental philosophical instinct in his life.



VLADMIR SOLOVIEV (1853-1900), foremost spiritual philosopher of Russia, is recognized and often spoken of as the "Russian Newman." Although there are an amazing number of striking similarities between the two men, Soloviev's conversion to Catholicism is the chief reason for calling him "The Russian Newman." The one ruling passion of his life was to familiarize Russia with the idea of a Universal Church, and consequently the thought uppermost in his mind was the task of "reunion" between Orthodox and Catholics. He thought of Catholicism for Russia and believed that if only Russia were Catholic it would mean the religious transformation of the whole world. Who would deny that Russia, if she were today a champion of Catholicism, would play a very great part in the unification of the Christian world?

Like Newman, too, he had an ardent love and zeal for the study of Holy Scripture, the Fathers of the Church, and Church History and was vitally interested in the development of Religion, Philosophy, natural science, and languages, many of which he spoke fluently. At the age of twenty-one he began his teaching career as professor of philosophy at the University of Moscow where he united with his ardent religious enthusiasm wonderful intellectual gifts and extraordinary learning with which he labored zealously to realize his ideal, both by means of writing and lecturing, but not without persecution and rebuke from a strong opposition. Nevertheless, Soloviev's convictions permeated his entire being so that he was willing to undergo any suffering, if only a reconciliation could be effected between the two objects of his love—his country and the Universal Church.

Yet, with all the opposition which he endured he enthusiastically hoped to see a Universal Church someday realized by an agreement between the East and the West, and to bring about this union became

the uppermost ideal of his life. "To pave the way for a reunion between the Eastern and Western Churches, Soloviev begged each member of both to consent to do two things—that is, to render his own union with Jesus Christ more sure and close, and to revere in his neighbour's soul the active life of the Holy Ghost. Development of grace cannot take place without an increase of charity, and supernatural charity in souls leads to mutual understanding, and so effects a *union of spirit*, based on no artificial compromise, but on the truth of Christ, who is indivisible."¹

Unlike Newman, Soloviev never became a priest, but he deemed that he could best follow his calling by remaining celibate. Both men experienced anguish of mind before their profession of faith in joining the Catholic Church, but both, also, with fervent prayer implored God that they might see the "light." For both expressed in verse the loneliness of their religious life, and the expression of their anguish before joining the Catholic faith is almost identical. On the one hand, Newman's fervent search for "Truth" was strikingly rendered in his *The Pillar of the Cloud*.

Lead, Kindly Light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!²

On the other hand, one of Soloviev's poems contains a parallel passage which may be rendered thus:

"Beneath the morning mists I went with trembling footsteps
towards the enchanted land—shores full of mystery.
The crimson of the dawn put out the stars; my dreams still
hovered round me, and my soul, still wrapped in them, prayed
to the Unknown God.

In the white freshness of the day I walk, always alone, through
an undiscovered country. The mists disperse.
Mine eyes see clear ahead—how steep the mountain path is, and
how far away everything still seems—everything that I have
dreamed!

Until nightfall will I go; marching with unwearied stride to the

¹ D'herbigny, Michel, *Vladimir Soloviev: A Russian Newman* (translated by A. M. Buchanan, M.A.) (R. & T. Washbourne, London, 1918). p. 154.

² Newman, *Verses on Various Occasions* (Longmans, Green and Co., London, 1918). p. 156.

long-desired shore, where, under the light of the early stars and in the blaze of triumphal fires, glows on the mountain top the temple that was promised me—the home that shall be mine.”³ “My God, Christ Jesus,” Soloviev pleaded, “show me Thy work on earth, show me Thy Church . . . where is Thy Church?” When at length the mist dispersed, the promised temple was revealed—it was the Catholic Church in the glory of her universality.

Soloviev’s profession of faith was as complete as Newman’s; however in joining the Catholic faith he made it quite clear that he was not joining the Latin rite, but ever stood for the privileges of the Eastern rites. Fifty years later the encyclical of Pope Pius XII, *Orientalis Ecclesiae* bears out that he, as Supreme Pontiff, does in a very special way make his own all the teaching of recent popes concerning “the proper respect for those traditions which are the special heritage of the peoples of the East, whether these be concerned with the sacred liturgy and the hierarchial Orders or with other observances of the Christian life, so long as they are in keeping with the true faith and with the moral law.”⁴

Undoubtedly with true jubilation of heart Soloviev proudly made his profession as a Catholic: “As a member of the real and venerable Orthodox Eastern or Greek-Russian Church which speaks neither by an anti-canonical synod nor by the servants of the secular power . . . I acknowledge as supreme judge in matters of religion . . . the Apostle Peter who lives in his successors, and has not heard in vain the words of the Saviour: Thou art Peter and upon this rock I will build My Church—confirm thy brethren—feed My sheep, feed My Lambs.”⁵ Soloviev spoke these words in the chapel of Notre Dame de Lourdes at Moscow on February 18, 1896. A few days later the priest, M. Nicholas Tolstoi, who received him into the Catholic Church was in Rome to report the conversion to Pope Leo XIII. Like Newman, Soloviev’s former prejudice against the Papacy was transformed into undying loyalty.

From Soloviev’s works it is quite evident that he was ever conscious that God, who governs the universe, willed to establish through His Son, Jesus Christ, a Church with no limitations of time and space—a Universal Church. A Universal or Catholic Church must

³ From an article on Vladimir Soloviev, *Catholic World*, by Fr. Thomas J. Gerrard, June, 1917.

⁴ The encyclical of Pope Pius XII, *Orientalis Ecclesiae*, the translation of which appeared in the *Eastern Churches Quarterly*, January—March, 1945.

⁵ Garrard, *op. cit.*

have a universal or international priesthood unified in the person of one Father, common to all nations, a common Father—the Supreme Pontiff. Our Lord prayed that all His followers might be one, and this can be realized in the Church whose priesthood derives its formality from Christ. For God, as Soloviev used to say, gives us Himself through Christ, and gives us Christ through the Church whose members form *one body, one sole Church*. Christ is the one principle capable of establishing *the union* of all men professing the *one, same creed*; and the Catholic, truly Christian tendency is towards *union*. And this is what Vladimir Soloviev wished for Russia—a Russia that would increase the Mystical Body of Christ and that would glorify the holy Church of Jesus Christ. He longed and wished for a Russia more Christian—a Russia worthy to be called *Holy Russia*.

Soloviev once stated, "I hope that Russia will be great, because she acts as the apostle of the world, and, by preaching the universality of Jesus Christ, she increases His Mystical Body and glorifies His one Holy Church—the Catholic Church—which by the accession of Russia will become more perfectly and visibly Catholic."⁶ All his works show plainly that his aim was to promote in the world the designs of Jesus Christ so that all men may be joined in *one universal faith* under him who succeeds Peter, under him who shares in the unbroken chain of papal succession. "Thou art Peter and upon this rock I will build My Church." (*Matt. XVI, 18*)

As mentioned before Soloviev was subject to constant criticism and opposition. Both the officials of the State and of the Orthodox Church were filled with united hostility to Rome, for Soloviev's principles led only to one conclusion—the Roman Catholic Church. At one time he proposed nine leading questions which were intended for the whole Russian hierarchy, but they reached much farther; they were made the subject of a conference in Rome by Cardinal Mazzella. At this time, active communications were set up between Soloviev and certain representative Catholics. He began correspondence with Bishop Strossmayer and with Msgr. (afterwards Cardinal) Vanutelli. After this the opposition was so insistent that he felt it was a waste of time to write any further in Russian for the Russians, because of the strict censorship, so he began a new work in French, *Russia and the Universal Church*. It is quite evident that the idea of "religious universality" occupied all his thoughts.

It was not until after his death in 1900 that his influence began

⁶ D'herbigny, *op. cit.* p. 95.

to produce evident effects, for then, the Russian authorities removed the ban from his works, and from then until the Communist regime the voice of the apostle of the Universal Church became more and more audible. Soloviev's works have had a powerful influence upon philosophical and religious thought in Russia, and as in the West we have Newman Societies, so in the East there are Soloviev Societies formed for the study and propagation of his ideals. We can assuredly hope that with the downfall of those who strive to kill the faith of the Russians, who are fundamentally Christian, Soloviev Societies will energetically regenerate and strive to produce what was the "ruling passion" of Soloviev's life. For to the last days of his life he toiled to develop in Orthodox Russia the necessity of realizing the dire need of union with the true Church founded by Jesus Christ and entrusted to Peter, Prince of the Apostles, and through him to his successors. And some day we can hope that the Christian spirit with which Soloviev was animated will lead to Christian reunion, for who knows what the influence of the Russian Newman may effect among his brethren?

The tremendous influence of Soloviev's works has been strongly felt in the hearts and minds of men living outside of Russia, for there are many striving energetically, working zealously, praying fervently for the better understanding of the problems that hinder Christian reunion. "To unite," said Pope Pius XI, "we must above all know one another." The movement that the Russian Newman initiated has now come to be called the "Eirenic Movement" (stemming from the Greek words "peace," "conciliation"), for it is the direct application and development of his ideas and principles. "Eirenicism is a habit, an attitude of mind; through conciliatory methods it achieves a rapprochement between the Catholics and the Orthodox and realizes an inward reunion which preceeds the future complete union of the Churches and is based on a sacramental life in Christ."⁷ It is a movement that tries to avoid, by all means, *antagonism and belligerence*.

There are, and have been during the last decades important manifestations of the Eirenic spirit: The fundamental, dogmatic differences between the East and the West are being dealt with by both Catholic and Orthodox scholars, and as a result of their research in the theological, historical, and liturgical field further steps in this all important work of rapprochement have been taken. There has

⁷ Father Bede Winslow, *The Eastern Churches Quarterly*, April-June, 1945.

been all over the world the sponsoring of various periodicals and study centers devoted to the rapprochement of the Churches. The doctrinal intransigence of the Roman Catholic Church can in no way, of course, be compromised. False and imprudent Eirenicism has been reprobated by the Holy Father in his encyclical *Humani Generis*. The Pope condemns those who maintain that the dissident and erring can be brought back to the fold of the Church if "the whole truth found in the Church is not sincerely taught to all without corruption or diminution." The Roman Catholic will seek to understand his separated brethren, but he must never dilute or in any way debilitate the magnificent vigor of Sacred Truth.

Although it is not the objective of the present article to describe the evident accomplishments in the fields of Eirenicism, it is interesting to note that two of the more prominent figures in the movement are members of the Dominican Order. There is Père Congar, the French Dominican, whose book *Chrétiens Désunis* has become the model of Eirenic thought. There is also the work of the Very Rev. Christopher Dumont, O.P., Director of the Dominican Center "Istina" in Paris which publishes the review *Russie et Chretiente*.

Let us hope, let us pray that the spirit with which this Russian Newman was animated will continue to influence the minds and hearts of men. There are millions of souls living within the boundaries of Russia and many more who follow her steps.

"And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (*John X*, 16) "*Ut omnes unum sint.*" (*ibid. XVII*, 21)

Her Heart

"But Mary kept all these words, pondering them in her heart."

(Luke II, 19)

How long the road that leads to David's Town.
It runs, and running makes so slow of pace
The two who shall receive but frigid frown,
Whene'er they shall request some resting place.

Alas, they found some shelter there. Oh where
Were laid His head, His tiny hands and feet?
'Twas not in castle strong, or palace fair.
In stable cave His heart intoned its beat.

With baby arms outstretched He welcomed those
Who heeded heaven's message, "Go and see
One born for you." Behold reversed the pose;
Before the Lamb each shepherd bent his knee.

How long the road that now does make its start.
For all these things are kept in Mary's heart.

What happy moments were those forty days.
And still, some shadow hovered over one,
Whose heart did ponder that mysterious haze
Surrounding endless Light, her God and Son.

Then came the time, and temple-bound were they
To cleanse the chaste and offer perfect Love.
The poor man's offering was rich that day;
Directly Godward flew each turtledove.

No sooner their oblation passed the sun
Than Mary's heart with flaming wing took flight.
Celestial court reechoed, "Be it done,
Since Simeon has opened up my sight."

The road is brighter now than 'twas before,
Illuminated by the heart she bore.

O bright the night because of shining star,
That made the sky to look like burning sea.
Across ravines and over streams afar,
To worship One it led the royal three.

Along another way the kings returned,
While sleeping spouse was warned they must depart
Because the Savior even then was spurned.
To what shall I compare her wounded heart?

Beloved return that gave consoling peace
Was quick to try Our Lady's loving soul.
Her Firstborn's childhood then began to cease.
Again in temple was revealed His goal.

Along the road that leads to Calvary's hill,
A mother's heartbeats echo Father's Will.

—MICHAEL JELLY, O.P.

SAINT THOMAS' CHRISTMAS GIFT

PATRICK REID, O.P.

"O Lord, Lord, Almighty King, all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel."

(Esther, 13:9)



HE CASTLE OF MOLARIA stands below the Colle Iano, to the west of Frascati, on the southern slope of the Alban hills. In 1254 Cardinal Richard degli Annibaldi came into possession of this and other properties previously belonging to the courts of Tusculum. The good Cardinal had, in 1265, asked a number of his friends to spend the blessed and happy season of Christmas with him at Molaria. Among his distinguished guests was the saintly Master, Father Thomas d'Aquino of the Order of Preachers, who had come from Rome with his faithful and devoted companion Father Reginald of Piperno. Now the Cardinal had also invited two prominent Jews, "very rich", the chronicle says, and "friends of the aforesaid Cardinal." The Prelate requested Master Thomas to speak with these learned rabbis about the Christian Faith, for he was well aware of the Dominican's superlative powers of exposition and persuasion, and sincerely anxious for the conversion of his Jewish friends.

Thomas replied that he would be delighted to say anything he could, if the Jews were willing to listen. The renowned Dominican, now in his fortieth year, tall and powerfully built, was a man whose personal affability and politeness were equal to his intellectual brilliance and apostolic zeal. He accepted the Cardinal's invitation, looking forward to a few days of well-earned rest and recreation during the holidays. But here were two benighted souls, strangers to Christ and His holy Faith, and Thomas d'Aquino was certainly never "on vacation" when there were present souls to be won for Christ. He was eager to begin, and therefore, in order to talk with the Jews more freely, away from the other guests and the busy household activities in preparation for the approaching feast, the three of

them withdrew to the chapel and entered at once into discussion.

These Jews were not heathens or pagans; but God-fearing men, pious sons of the Law, who served with a full heart the God of their fathers and waited longingly for the coming of the promised Savior. Thomas was aware of this, and so he started at once to "search the Scriptures," seeking therein the chief Messianic texts. With profound penetration and reverence the Friar cited text after text, pointing out the fulfillment of each prophecy, the consummation of every hope, the answer to every prayer of Israel in the person of Jesus Christ, the Son of God. To be sure, God chose Abraham to be the father of a chosen people; He raised up Moses and through him led this people into a Land of Promise. When the nation fell away and turned to false gods, to forbidden entanglements and even gross wickedness, He recalled them back from the threat of spiritual ruin, to respect their sacred alliance and to maintain the precious deposit of divine revelation. For many centuries Israel, alone in the world, remained the faithful bearer of the message of God, the "Faithful city" of Isaias (1:21,26). Alone in the world the Israelites awaited the Redeemer and were confident that they would recognize Him when He came. Thus they had a prompt answer to Herod's inquiry "where Christ should be born." (*Matt. 2:4*)

The revelation to the Jewish people, and the long course of their history under divine guidance and protection was a preparation for the Christ Who would be sent. Now Christ has come, St. Thomas told his two listeners; mankind has been redeemed by His Passion and Death, and the Kingdom of God on earth has been established. This is the burden of the Christian Gospel, the good news to all men. The very Scriptures of Israel foretold and foreshadowed the New Covenant, the new union of man with God in this Mystical Body of Christ which is the Church. What then had the Jews to say?

The two rabbis made earnest inquiry concerning this and that point of doctrine in the Christian faith; but Thomas was able completely to settle their doubts and solve their difficulties. He had made a very favorable impression on these two Masters of Israel, and seeing that they were for the moment satisfied with what he had said, he broke off, at just the right moment. The Friar told them to ponder well what he had told them and return on the morrow to inquire concerning any other doubts they might have. They had talked and argued for a long time and it was now close to evening. The Jews arose and departed, leaving Thomas alone in the

fast darkening chapel. But he was not alone; he turned toward the altar and fell to his knees.

The seed had been planted; planted solidly and firmly in the keen minds and honest hearts of the two Israelites. Thomas had done all that he could for the present; now he must wait—and pray—while the seed germinated. There is no snow in southern Italy even at this time of year, but outside the darkened castle a bitter wind whipped and raged, and the numbing winter cold seeped through the cracks in the thick stone walls and settled over the vast, bare walls. Thomas' heart was on fire with hope and love: with hope in the unfailing mercy of God and confidence in His almighty power; with an intense love for these two groping Jews, whose very redemption the Son of God had already purchased by His blood. "To Abraham were the promises made, and to his seed." Here, here, Lord, is the seed of Abraham: they are true seed of the great father of many nations, and through my poor efforts, You have brought them to the threshold of the Faith. Will You then, leave them there forever, outside the fold, in darkness, apart from Christ? No, Thomas was certain that on the following day the rabbis would be won for the Faith; they had sought the King of Israel and they would find Him.

His confidence was increased by the fact that the Birthday of the King, the Son of David, was so near. The next day would be the Vigil of Christmas, and so the holy Doctor begged the Divine Child to take these two souls unto Himself, on this, the anniversary of His birth. He was born, as He tells us, to save sinners; and He was not sent except to the lost sheep of Israel. Israel was called by its Messiah to enter into the kingdom, but Israel turned a deaf ear and a hard heart to that gracious call, and chose instead the terrible course of infidelity and apostasy. This was the ultimate madness, the rankest ingratitude in the history of a long-ungrateful race. The human nature assumed by the Word was a Jewish human nature; the Pharisees themselves declared that the whole world had gone after Him. Had not Zacharias foreseen: "In those days ten men of all languages of the Gentiles shall take hold and shall hold fast the skirt of one that is a Jew saying: 'We will go with you for we have heard that God is with you'?" (*Zach. 8:23*) In God's name, could Israel refuse this infinite compliment? It could and thus far has refused. But: "God is with you"—with us: Emmanuel. Come, O Come, Emmanuel, and loose the bonds of Israel! Reginald noticed this absorbed expression on his Master's face as the latter

entered his guest-room for the night. He knew that Thomas would pray a long while yet before giving himself to the sweet and blessed repose of sleep.

Th next morning, December twenty-fourth, dawned cold and clear. A bright sun rose high over the gentle Alban hills to the west; and to the north, beyond the bleak range of fields and vineyards, the roofs and steeples of the city of Rome stood etched against a hard gray sky. Preparations for the imminent feast got under way at an early hour; and Brother Thomas remained in the chapel after finishing his Mass to await the arrival of the two Jews. They entered finally, and again a discussion was begun. With secret joy, Thomas could see that these were different men from those he had conversed with on the previous afternoon! As one of the early biographers so delicately put it: "*... in eorum cordibus jam vere lucis exorto sydere*"—the daystar of Faith had indeed dawned in their hearts; they humbly admitted that they could not reply to the Friar's arguments, and asked him to explain still further the beautiful mystery of the Incarnation of the Son of God. There was a long conversation, when suddenly there came forth from the chapel the voices of Brother Thomas and his companions, singing the *Te Deum*. The triumphant strains of this jubilant hymn filled the castle's walls, echoing above the din and cry of holiday activity.

In his own chapel, unvesting after a late Mass, the Cardinal heard the singing, and the rush of footsteps toward the castle chapel. Now the good prelate was unable to walk, because, they tell us, he had the gout; and so he had himself carried into the chapel. All his clergy and members of his household also hurried to the same place, in time to join in the conclusion of the aforesaid canticle. Cardinal Richard's old eyes filled with tears of happiness and thanksgiving, as he beheld his two Jewish friends, with hands clasped, kneeling before the altar. They arose as he approached and assured him of their conversion. At once, the sacred waters of Baptism must flow over their souls, flooding them with a heavenly light and filling them with the abundant graces of regeneration. The two Jews (whose names, alas, we do not know) asked for Baptism and were at once prepared for this sacrament. Thomas himself, their pedagogue unto Christ, administered the sacrament, with the Cardinal's permission, and in the presence of his entire household.

Now no longer lost sheep, no longer outside the fold, but at last true sons of Abraham, these two are part of that small "remnant" which survived Israel's national disaster. Many centuries earlier,

Jahweh had sworn woe upon woe for Israel: "I will show you what I will do to my vineyard . . . I will break down the wall thereof and it shall be trodden down and I will make it desolate. . . . The vineyard of the Lord of hosts is the house of Israel." (*Is.* 5:5-7) But is not Israel in the forefront of God's care? The prophets themselves have resolved for us a seeming contradiction: it is the providential survival of a few chosen souls, the "remnant" which recurs time and time again in the prophetic writings. A mere fraction; for centuries after the rejection of the Divine Messias, not more than a handful. St. Paul himself spoke of this when he wrote to the Roman Christians: "At this present time also there is a remnant saved according to the election of grace." (11:5) The "elect"—"chosen remnant" in Knox's version: three thousand on Pentecost Day, a stream quietly dying to a trickle, and all but dry in our own times. Why this tragedy? "I will judge every one of you according to his ways, O house of Israel." (*Ezech.* 33:20) Someone has said that there is no treachery but to God, nor, we may add, any tragedy save in the loss of God. Thomas Aquinas was God's instrument in averting these two Jews from their infidelity and bringing them safely home to Him, within the one fold of Christ.

There was here great cause for rejoicing, and rejoice these medieval folk did. On Christmas Day, there was a great dinner, to which Cardinal Richard invited his distinguished relatives and neighbors, and at which the two recent converts were guests of honor. Thomas was there too, beaming no doubt in silent happiness at these, his children in the Lord. At the celebration both Jews (for they had not ceased to be Jews, nor were they less Jews, but more, for their conversion!) declared that from the moment they met Thomas they felt themselves interiorly changed and ready to embrace the Christian Faith. This Dominican Master had in all truth opened their eyes and enlarged their hearts, preparatory to the infusion of life-giving Faith and grace by the Holy Spirit. Christmas, then, the Feast of the Nativity of the Savior of the world, was blessed that year by the gladsome praise and thanksgiving of these two kinsmen of the Lord according to the flesh. That afternoon, before the early winter twilight set in, Thomas d'Aquino and his faithful companion, Reginald, took leave of their eminent host, and bade farewell, too, to the earnest converts who stayed on at the castle. Off down the road swung the two Friars, hastening to reach the near-by convent of the Preachers at Rome. The peace of the new-born Babe was theirs, and the memory, cherished ever afterwards, of that holy season, when Thomas presented two precious souls to Christ for His birthday.

EPILOGUE

That all nations praise the Lord, that all people hallow His name, is the prayer of all true Christians, marked by a concern for the salvation of all men. The Christmas liturgy—more particularly, the distinctive chant of the Dominican liturgy for Christmas—is a keen reminder, one Christians need, of the origin and destiny of the kingdom Christ dwelt among us to found. "Salvation," He said, "is of the Jews." His most ardent apostle, Paul of Tarsus, predicted unimaginable glory what time the ancient stock, the parent tree so sublimely planted and so tenderly nourished, burst into blossom and fruit with the Faith which alone brings salvation. Mindful at this holy season, more perhaps than at any other time during the year, of the ways of God, merciful and "Condescending," as the Church Fathers loved to recall, we remember gladly that God made Man is also the Son of Abraham, the Heir of David. Whoever recalls reverently that the flesh He assumed for our salvation was flesh of Israel, cannot help wishing that the body of Israel acknowledge the Glory of Christ. Emmanuel has come: He dwells forever with us, the Tabernacle of God with men.

O seed of Abraham, O Son of David, O Adonai and leader of the House of Israel, who didst appear to Moses in the burning bush, and didst on Mount Sinai deliver to him Thy law; O Key of David, and sceptre of the House of Israel, who openest and no one shutteth who shutteth and no one openeth . . . touch their hearts and give them true faith and repentance. Have mercy, O Jesus, on Thy own brethren—have mercy on the countrymen of Thy Mother, of Abraham, Moses, Samuel, David. O Lord hear: O Lord, be appeased: O Lord, hearken and do (*Dan. 9:19*): Delay not for Thine own sake, O my God, for Thy Name was once named upon the city of Jerusalem and Thy people.¹

Note: The story of the conversion of the two Jews and St. Thomas' rôle in the conversion is not pious fiction but indisputable historical fact. Some three centuries later another Dominican, now Pope Pius V, played a similar role in the conversion of the head of the Roman synagogue. In fact, the Order of Preachers has been outstanding in the history of the apostolate to Israel.

¹ J. H. Newman, *Meditations and Devotions*, (New York, Longmans, Green and Co., 1903), pp. 177-8.

THE QUEEN AND HER ANGEL

CYRIL M. KORZI, O.P.



FROM ITS INCEPTION, the Dominican Order has been intimately associated with the Blessed Mother of God. Her special favor has been clearly manifested by the fact that she commissioned the propagation of her Rosary to the sons of St. Dominic and that as a proof of her maternal protection she gave them the important part of their habit, the scapular. Through seven centuries the Friars have not forgotten these signs of affection and wherever they have gone to preach the truths of her Divine Son the "Champions of the Faith" have concomitantly spread devotion to Mary whom they venerate as their Queen and Mother. This sketch is concerned with a friar whose veneration of his heavenly Queen was to shine above that of most of his Dominican brethren. So sublime were the praises which he rendered to her, that after five centuries souls are still drawn through his works to the knowledge of their spiritual mother, Mary. Who was this famous proponent of the Blessed Mother? Perhaps a gifted orator or a great theologian? No, he was neither. For in extolling the beauties of His Lady this Friar neither commanded the persuasive words of a Vincent Ferrer nor did he wield the forceful pen of an Aquinas; rather he used a painter's brush. This humble Dominican who by his pictures was to etch the image of Mary into thousands of souls was Fra Giovanni de Fiesole, who because of his saintly life and the angelic nature of his works has become known to us as Fra Angelico, or Beato Angelico.

Charged by his Dominican vocation to shed the light of truth and grace upon souls, Fra Angelico fulfilled his religious profession by presenting to the faithful pictures of the Mother of God which converted and sanctified their hearts. Painting was his ministry, and Marian masterpieces were the fruits of his contemplation. By means of his brush and palette the Angelic Friar pursued silently the paths of wisdom and truth. His sermons on the Madonna were brilliant compositions of color on canvas, radiating a spirituality and purity of such a degree that the better one wishes to understand them, the holier one must be. His unique method of preaching was by far

superior to that of the spoken or written word, for the truth captured in his paintings hurdled the barriers of language and expressed itself in a universal tongue. And even now, after five centuries, his preachings of art have not lost their eloquence, especially in the case of his many portrayals of the Mother of God.

In this brief study we shall review some of the more important paintings of the Virgin done by the Friar painter. To facilitate our task it will be expedient to present these descriptions in a chronological fashion. By utilizing this mode of procedure we can trace in outline form the life of our Painter while we make an analysis of his works.

At the outset however, it should be noted that to list the paintings of Angelico chronologically with absolute certainty is impossible for several reasons. The first is that he never signed or dated any of his works. Without much reflection we can ascribe this habit to his saintly humility. Secondly, unlike other artists who were susceptible to external influences none of his works indicate changes in style. His only inspiration was his love of God. This love was the stabilizing influence which diffused a unity and harmony over all of his works. Consequently, the order of Angelico's paintings which we will follow is derived from information supplied by the Italian painter-writer Giorgio Vasari and Father Marchese, O.P., who are two frequently quoted sources of historical knowledge pertaining to our religious artist. Since Vasari records no definite order of time in his review of Angelico's works, to establish the chronology we revert to the system used by Father Marchese, that is recording the works of Angelico in accordance with his personal history.

Then too, any descriptions of Angelico's paintings must of necessity be considered incomplete. For, it is a difficult task to describe a picture since words ill express what the brush so vividly represents. This is especially true of the Beato. For other artists, standards may be formed by which we can make the results of their inspiration understood and by which we can judge the qualities of their talent, but with Angelico the same criteria cannot be applied, for he was not only a painter but also a saint! This prominent characteristic most certainly must be remembered in any examination of his works. How can one adequately describe the celestial music as played by his angels? Or express in words the triumphant emotions which permeate his pictures of the coronation of the Virgin? The viewer can hear the music, or witness the emotion, but how successfully these experiences evade expression in the written or spoken word! We must limit our-

selves to the narrow, trite confines of words which fall short in their futile attempt to describe this simple, true beauty that is not of this world.

The final point for consideration is that in this examination of Angelico's portrayals of the Virgin, none of the originals have been seen but only photographic reproductions, and even these are not the same size as the originals. That some of the details have been lost we readily admit, but despite this, what has been retained supplies us with an accurate enough account of the blessed painter's labors.

At the age of twenty Guido di Pietro da Mugello entered the service of the Divine Son of His Lady when in 1409 he entered the Dominican convent of San Domenico de Fiesole. At the time of his entrance into religion Christendom was being torn from within by the Great Schism. The Council of Pisa, in an unfortunate effort to end the rivalry of the popes of Rome and Avignon, added more coals to the already rampant fire of unrest by electing a third Pope. Confusion and alarm fell upon the faithful. Feeling on this issue had become so intense that Guido, who was now known in religion as Fra Giovanni, and his brother Benedetto were forced to leave the city because of the convent's support of the Roman Pontiff. They took refuge in the Dominican convent at Foligno.

During the ensuing years spent in the radiant Umbrian countryside one can imagine how Angelico enjoyed and filled to satiety his love for the brilliant colors which filled the verdant valleys and azure skies. As he gazed at the rolling countryside he could appreciate the depth, form, and space which he was soon to begin to transpose onto canvas. In this respect, the Angelic Painter followed the innovations of Giotto and later of Massacio, the pioneers of three dimensional painting. By the adoption of these new methods he introduced a vitality to his work which was to free his figures from darkness and flatness.

For Angelico, these first years of his exile were used to prepare himself both spiritually and technically for the execution of his Dominican vocation. His spiritual direction was entrusted to the very capable supervision of his novice master, Blessed Lawrence of Ripafracta. The early part of his study at Foligno was devoted to illuminating manuscripts. This task was undoubtedly well suited to his tranquil soul. He then applied himself assiduously to the study of the masters. Various chroniclers state that this is clearly indicated by his earliest paintings of the Madonna, which reveal the special influence of the school of Giotto. In these works are found the types

and figures borrowed from the paintings at Assisi which, at the time of Angelico, was the proud possessor of the great treasures of Christian art. Famous artists such as Giotto and Cimabue deposited their noblest masterpieces at the tomb of the Poverello. It would be folly to deny that the Angelic Painter would neglect the opportunities to study these masterworks which were so near at hand. It seems that at this time he also acquired a knowledge of the Sienese painters and from their works modelled his Madonnas with looks so pure and sweet. Nor is this assumption improbable. On his journeys to and from Fiesole he could have had many occasions to pass through the city made famous by his sister in religion, St. Catherine.

His first opus which is recorded at this early stage of his career is an altar piece done in tempera in the Church of San Domenico in Perugia. He depicts the Virgin seated on a throne with the Divine Babe standing on her lap. The Infant holds a rose in His left hand while the right is raised in benediction. Two angels stand at either side with baskets of flowers. At the foot of the throne we see some red and white roses in vases. The delicate position of the hands coupled with her contemplative expression make this Madonna one of the sweetest and noblest that the Beato has executed. Skillfully he has blended the characteristics of maternity, gentleness, and purity into this picture. When we view a portrait such as this we are prompted to give credence to the legend related of Angelico which says that angels worked on his canvases at glorifying Mary as he slept. To complete this work there are two lateral compartments on either side. The figures of St. John the Baptist and St. Catherine the Virgin Martyr are on the right and St. Dominic with St. Nicholas are painted on the left.

Vasari is silent concerning the possibility of any other works done by Angelico during this period, either for his convent in Foligno or for any of the other Dominican convents in Umbria. After a residence of about five years in Foligno, Fra Angelico and his brethren were obliged to move once again, this time to Cortona, because of the plague. This was about in the year 1414.

In Cortona, where he was to pass the last years of his exile, he produced for the Church of San Domenico what is believed to be his first work in fresco. He painted a Virgin with her Son in her arms and St. Dominic with St. Peter Martyr adoring on either side. Since it was frescoed on the exterior facade of the church over the entrance, the picture is not well preserved and has suffered from exposure. However, he did two other fine pieces for the same church. One is

located in the side chapel, while the other has been moved to the Church of the Gesù. The work in the side chapel is a repetition of the one in San Domenico in Perugia which we have already described. Added to the upper part of this picture is a triangular rendition of the crucifixion. Two circles are located at the base angles of the triangle. One contains the Angel Gabriel and the other an Annunciation.

The second picture, which is now in the Gesù, is also an Annunciation of the Blessed Virgin. From the frequency with which this subject appears in the various convents and churches where Angelico labored, we can judge that this theme must have been very dear to his heart. His Virgin in this picture, as in all of his delineations of the Madonna, is varied and graceful, whereas one notices that in his portrayals of saints he has the tendency to keep the same types. It is difficult to find anyone that can excel him in that angelic purity and virtue that radiates from his Virgins and saints. A Giottesque tradition is inserted in the Gesù work by the inscription of the angel's salutation, "Ave Maria Gratia Plena," and the ensuing colloquy from the Gospel of St. Luke. His object in incorporating the text undoubtedly was to stir the faithful to a more profound contemplation of this joyous message. There cannot be any other reason, since in his time the use of such inscriptions had been entirely abandoned and an artist of his capability had no need of them to convey his ideas. It seems that on this point he did not like to be confined by the canons of art and followed the impulse of his piety. For one can observe that in most of his paintings he uses inscriptions either above, below the figures or in the halos and garments of his saints. In the background of this work Angelico shows Adam and Eve being expelled from the Garden of Eden. By introducing this scene he intended to signify that it was through Mary's acceptance of her role in our salvation that the sin of our first parents was to be repaired. With this picture there is an accompanying gradino which describes the Life of the Virgin. These little masterpieces are now in the Uffizi in Florence. They are arranged in chronological order. The first compartment portrays the Birth of the Virgin followed by the Espousals and the Visitation. Next is the Adoration of the Magi succeeded by the Presentation in the Temple. In the sixth panel we find the Burial of the Virgin. And in the last, the Blessed Virgin surrounded by angels is telling Blessed Reginald of Orleans to take the habit of the Order. One marvels at the diligent execution of

these panels and is struck with the beauty and grace with which the figures are endowed by the Beato.

After some lengthy negotiations by Blessed John Dominic with the Bishop of Fiesole and Pope Gregory XII, the Friars were permitted to reoccupy their convent in that city. It must have been with a feeling of great joy that Angelico returned to the spot where he first sacrificed himself to his God. As a renewal of that sacrifice he was to grace this convent with some of his most beautiful compositions.

His first Marian portrait upon his return "home" was executed for the Church of San Domenico di Fiesole. The Blessed Virgin is seated on a throne with the Christ Child. Here, as in many of his pictures, he adds saints on either side of the central figures. On the left of the Virgin he portrays St. Thomas Aquinas and St. Peter the Apostle, while on the right we find St. Dominic and St. Peter Martyr. Assembled closely around the Virgin are angels in profound veneration.

Vasari mentions an Annunciation in this same church which has been lost. We can judge what the artistic value of this piece must have been from his own words, "a painting of Our Lady and the Angel Gabriel, the profile of whose countenance is so devout, so delicate, that it does not seem to be the work of man, but of paradise."*

The third picture produced for the Church in Fiesole is now in the Louvre in Paris. There are many photographic reproductions of this remarkable work which is classified as one of Fra Angelico's finest masterpieces. We here borrow the exuberant phrases of Vasari to describe the work. "But above all the works of Fra Giovanni, and one in which he has surpassed himself, is a picture in the same church, . . . In this he proves the high quality of his powers, as well as his profound intelligence of the art he practiced. The subject is the Coronation of the Virgin by Jesus Christ: the principal figures are surrounded by a choir of angels and a vast number of saints male and female. These figures are so numerous, so well executed, in attitudes so varied, and with expressions of countenance so diversified, that one experiences incredible pleasure and delight in looking at them. Nay, it seems as though these blessed spirits cannot be otherwise in heaven; or, to speak more correctly, could not, if they had forms appear otherwise. For all the saints here, male and female, have not only life and expression most deli-

*References to Vasari are taken *passim* from Fr. Marchese's two volume work. (V. bibliography)

cately and truly rendered, but the whole colouring of this work seems to have been executed by the hand of a saint or an angel like themselves. "He depicts Christ holding with both hands the crown which He is about to place on His mother's head. Mary kneels before Him, her arms crossed upon her breast. Twenty four angels encircle the throne singing her praises and playing various instruments while the multitude of saints contemplate this glorious event. Truly this is a scene stolen from Heaven!"

During his residence in Fiesole, Angelico executed a tabernacle, which is now in the Uffizi Gallery of Florence, for a guild of joiners. It is comprised of a centerpiece flanked by two doors. On the interior he painted Our Lady seated on a rich cushion shot with gold. Her blue mantle is adorned with golden embroidery. On Mary's knee stands the Infant Jesus clad in a tunic and holding a globe in his left hand. Around the border of the main figures a troop of small angels play on various instruments. On the inside of the two panels he pictures St. John the Baptist on the Virgin's right and St. Mark on the left. He has drawn St. Peter the Apostle and St. Mark again on the reverse side of these doors. The latter figure was repeated because he was the patron of the guild. This picture also has a charming predella which shows St. Peter preaching, the Adoration of the Magi and St. Mark writing.

After sixteen years of creative labor in Fiesole, Fra Angelico was transferred by his superiors to Florence to decorate the newly acquired convent of San Marco. This famous priory, whose history was subsequently to be identified with religion, literature, art, and politics, was established late in the thirteenth century. The original owners were the Silvestrine monks but the building was given to the Dominicans and St. Antoninus by Pope Martin V. In 1436 Pope Eugenius IV ordered the Dominicans to take formal possession of the convent. With the financial aid of the munificent Cosimo de Medici the convent was remodeled and certain new additions were made under the direction of Cosimo's personal architect Michelozzi. The walls of this convent were destined to become alive with the figures of Angelico's lovely Virgins, comely angels, and pious saints. Thirty of his sublime compositions, marvelously brilliant in their richness of color and incomparable in their spirituality, were placed for the meditation of the friars throughout the cloister and cells of the convent. Some of the finest and most important works that were produced by the brush of the Beato can be found among these works which he created during his assignment in San Marco.

One of the first works believed to have been frescoed by Angelico in San Marco was a piece for the altar of the church. We quote Vasari. "But singularly beautiful is the picture of the grand altar of that church, for the Madonna not only excites to devotion, as do the saints who encircle her and resemble her . . . (It) is so well executed, that it is impossible to imagine anything more diligently elaborated, or in which the figures could be more delicate or better defined." The saints are grouped in a variety of attitudes as if they were paying court to the Virgin. Angelico deviates from Giotto's tradition in this fresco by not placing his saints on a horizontal line but grouping them. This divergence is also noticeable in some of his later works.

Proceeding now to the upper dormitory of the cloister, the first picture that presents itself is an Annunciation. Mary is seated on an unadorned chair in an open loggia supported by Corinthian columns. Her tunic is pale red. An azure mantle drapes from her shoulders and over her knees. Gracefully her nutbrown hair falls on her shoulders. Her arms are devotionally crossed on her bosom, her countenance calm and serene. Apparently it was a mystical delineation such as this that caused Michelangelo to remark, "Surely the good monk visited paradise and was allowed to choose his models there." The Angel Gabriel begins to kneel on one knee as he delivers the message of salvation. For the meditation of his brothers, Angelico has inscribed on the base of the loggia, "Hail Mother, noble resting place of the Holy Trinity." Below this he adds the admonition, "when you come before the image of the spotless Virgin, beware lest through carelessness the Ave be left unsaid."

As we continue through the collection of masterpieces we come to a tender rendition of the Nativity. The Infant is lying on a handful of straw on the ground. Our Lady, St. Joseph, St. Peter Martyr, and St. Catherine the Virgin Martyr kneel with hands folded in devout adoration. Another cell contains a Presentation in which Angelico portrays most accurately the affection of Mary and the awesome joy of Simeon as he clasps the swaddled Saviour in his arms. St. Joseph carries two turtle doves in a basket on the extreme left of the picture. His face reflects a note of peace.

An exquisite treasure of design, chiaroscuro and coloring is Angelico's next production, The Adoration of the Magi. Here the craftsmanship of the Friar is patently revealed in both the technical and spiritual aspects. A distant view of the mountains of Judea supply the background for the picture. Outside the miserable stable

the Virgin Mary is seated with her Divine Son on her knees. At her left Joseph contemplates the offerings of the kings. A hoary bearded king, who has removed his crown, is kneeling before the Mother and Son in profound adoration. He is about to kiss the feet of the Child who is blessing him. The second and third kings stand as they wait to perform the same act of adoration. To the extreme right a group of footmen and servants discourse excitedly with gestures. It is difficult to detect a repetition of such a realistic delineation of attitudes in any other of Angelico's works.

Perhaps the most beautiful of his frescoes in which he displays his mastery in depicting the ineffable joys of heaven is evidenced in his interpretation of the Coronation of the Virgin. Father Mar-chese describes it as follows. "He painted the Virgin seated on a white cloud, which is overarched by a charming rainbow; she is robed in white, her arms are folded on her bosom, a gentle smile on her lips, and she leans gracefully forward towards her Divine Son. 'Mid all the joy she is the humblest of all. The Word is seated by her side, and seems to crown her. He does not, however, hold the golden diadem in His hands; . . . He barely touches it with the extremity of His Fingers, as though He had ordered it to go and encircle His mother's temples . . . whosoever stands in the presence of it, may almost fancy himself translated to the society of the Blessed." He painted six saints—Paul, Thomas Aquinas, Francis, Benedict, Dominic, and Peter Martyr rapt in ecstasy as they contemplate this glorious event. The tints are so delicate and transparent they remind one more of a vision than of a painting. The hands of the saints are especially expressive. At this juncture it is interesting to observe that Fra Angelico followed two different styles in painting Our Lady. In those that represent her as glorified he clothes her in white, while in others which represent her as living on earth, he clothes her in red and azure colors.

A most captivating picture of motherhood is set forth by Angelico in his "Madonna of the Stars." Here the friar painter has truly characterized the love which transpires between mother and child. The Infant Jesus smiles happily as he nestles closely to his Mother. Mary seems to appreciatively acknowledge this sign of childish affection and gently holds his tiny left hand. She is a figure of dignity and grace as she stands with her God in her arms. The blue of her robe and the gold background blend so softly that one is immediately stimulated by the ethereal effect. A tiny star glows above the head of the Virgin. A border of sixteen large stars and six

angels in various attitudes frames this piece.

During the course of our consideration of Angelico's Madonnas we have not yet touched upon the Mater Dolorosa. This however, presents some obstacles, because the Beato has treated this phase rather thoroughly, as in his Depositions from the Cross and his Crucifixion scenes. Thus, one is at a loss in choosing a picture which would be truly representative of this aspect of Mary's life. On the other hand to delineate and describe all of these works would involve too great an expenditure in time and writing for a brief study such as this. Often the scenes which depict the culmination and the *raison d'être* of Mary's motherhood, that is, her role as the Mother of the suffering Christ and Co-redeemer of the human race, are too crowded with figures to give a prominent place to the Mother of Sorrows. She is virtually lost in the shouting groups of soldiers and bystanders. Thus we limit ourselves to a half symbolic treatment of the way of the cross by Fra Angelico. Against a bleak background of rocks Our Lord is shown shouldering His cross. A little to the left Our Lady follows. This is no longer the young, charming girl that we have seen in his Annunciations, but rather the aging, grief-stricken mother who follows her Son to His end. Her hands are wrung in tortured anguish under her flowing mantle as she presses them to her breast. Though united with the will of the Father in permitting His death, her eyes mirror her desolation. Here Angelico has transposed a heavenly love to earthly walls. The only other figure that appears is that of St. Dominic. He kneels on the right with his hands clasped as he contemplates this poignant drama.

After nine years of religious labor Angelico finished his splendid frescoes in the Convent of San Marco. These were labors of love, paintings of the Virgin, her Son, and the saints which collectively were to be a choir of voices which for centuries were to chant their messages of eternal beauty. Upon completion of these frescoes he was summoned to Rome by Pope Eugenius IV to work in the Vatican. In that same year after the death of Eugenius, Pope Nicholas V retained the Beato commissioning him to apply his skills to the chapel of the Most Holy Sacrament, and to the chapel of Pope Nicholas V. We find no record of any Marian paintings in these chapels. For the chapel of Nicholas V he painted some histories of St. Stephen the Proto-martyr and St. Lawrence. The frescoed histories of Our Lord executed for the Blessed Sacrament Chapel fortunately were removed to a museum when the chapel

was taken down by Paul III. Aside from the fact that during his sojourn in Rome he left the city to work on a Last Judgment in the Cathedral of Orvieto, we know nothing more of his activities in the Holy City.

It is with a sense of insufficiency that we conclude this treatment of Fra Angelico's paintings of the Virgin. In retrospect, we are fully cognizant of how much had to be omitted either through necessity or expediency. Such a study, were it only to approximate the fifty years of devoted labor expended by the Saintly Friar, would require volumes. We have ventured to present only a portion of a certain phase of his works, trying at the same time to show that through these portraits of the Madonna, Angelico professed and practiced as a true Dominican a most tender devotion to Our Lady. Tradition quotes the Beato as saying, "To paint the things of Christ, one must live with Christ." Surely, we see that he lived with Christ and His Mother through the vivid testimony of his works. For never do they even so much as suggest anything that is not God or of God. Motivated by love of his Saviour his brush presented Madonnas of purity, gentleness and the very essence of motherhood, because true love for Christ must always carry with it a veneration for His Mother. In Mary, Angelico found the greatest love that any creature could render to its Creator. In her he found the closest approximation to God, the perfect created pattern. And if, by the grace of God, he was permitted to procure the models for his Virgins from heaven, as so many writers have inferred and which his works urge us to believe, then he with Dante could exclaim:

"Forthwith, I saw
Such floods of gladness on her visage showered,
From holy spirits winging that profound,
That, whatsoever I had yet beheld,
Had not so much suspended me with wonder,
Or shown me such similitude of God."

Paradiso, Canto XXXII

Angelico in his sixty-eighth year had reached the end of his illustrious career. In Florence, Perugia, Cortona, Fiesole, and Rome he had bequeathed to all future ages many beautiful moral and religious examples of his work as well as of his life. From his youth he had subjected himself to the light yoke of his Divine Master. His memory could offer him the comfort of chaste recollections of

his pious creations. He had only one consolation left and that was to possess the supreme Archetype of his works. History has not preserved for us the details of his last moments. We may but surmise how it might have been on that eighteenth of March, 1455. How joyful he must have been when his brethren for the last time knelt at his bedside and sang the *Salve Regina*. And Mary, whose love he had gained through his masterpieces must have come personally to escort his soul to his Creator. But Mary, as all mothers, tenders an all-consuming love towards her children. She would not only have the soul of her Artistic Troubador, but also his body and, so to this day the mortal remains of the Beato repose in the Church of Santa Maria sopra Minerva. Now they are united forever, the Queen and her Angel.

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GOLDEN JUBILEE OF
THE REVEREND JOSEPH R. CLARK, O.P.

Father Clark celebrated the occasion of the fiftieth anniversary of his ordination to the holy priesthood on October 25th, at a Solemn Mass at St. Rose Priory, Springfield, Kentucky.

Born in Fairfield, Kentucky, on January 13th, 1875, the third of ten children, Father Clark received his early education in a private school in that town and at the college once affiliated to the Trappist Abbey in Gethsemani. Entering the Dominican Novitiate which was then located at St. Rose Priory Father Clark received the habit on March 7th, 1895 and was professed a year later. After completing his philosophical and theological studies he was ordained at St. Joseph Priory, Somerset, Ohio, on October 10th, 1901.

During his years of faithful service Father Clark has served as Prior and Pastor of St. Louis Bertrand's Church, Louisville, Kentucky; Pastor and builder of Blessed Sacrament Church, Madison, Wisconsin; Pastor of St. Pius Church, Providence, R. I.; and was Master of Students in the House of Studies for two years. The remaining years of his ministry were spent in preaching home missions throughout the South and Middle West. Since 1939 he has been Chaplain at St. Catherine's Convent near Springfield, Kentucky.

A Solemn Mass of the Holy Ghost was sung on October 25th to commemorate Father Clark's Jubilee. The Rev. William R. Clark, O.P., Professor of Sociology at Providence College, was celebrant; the Very Rev. C. A. Musselman, O.P., Prior of St. Rose, was Deacon; and Friar Fintun Warren, O.F.M., was Subdeacon. There were sixty Dominicans at the Jubilee Mass as well as delegations of Sisters and students from nearby St. Catherine's.

In the name of the Fathers and Brothers of St. Joseph's province, *Dominicana* extends best wishes and congratulations to Father Clark on this joyous occasion.

GOLDEN JUBILEE OF
THE REVEREND CHARLES C. McGONAGLE, O.P.

On October 10th Father McGonagle celebrated his Golden Jubilee as a priest by singing a Solemn Mass of Thanksgiving in the chapel of the House of Studies in Washington, D. C. Officers at the Mass were Very Rev. J. C. Kearney, O.P., Deacon, and Rev. R. S. McGonagle, O.P., Subdeacon. The sermon was delivered by the Very Rev. W. M. Conlon, O.P., Prior of the House of Studies.

Father McGonagle, the sixth of ten children, was born near Moxahala, Ohio, on April 5th 1873. After receiving his education in public schools of Perry County and St. Mary's College, St. Mary's, Kentucky, he entered the Order and received the habit on October 10th, 1894 at St. Rose Priory, Springfield, Kentucky, making his profession a year later in that same convent. He was ordained to the priesthood on October 10th, 1901, at St. Joseph's Church, Somerset, Ohio. During his long and varied ministry Father McGonagle has served at St. Mary's Priory, New Haven, Conn., St. Rose Priory, St. Antoninus Priory, Newark, N. J., St. Catherine's Priory, New York City, and St. Thomas Church, Zanesville, Ohio. In 1921 he was appointed Chaplain of the National Soldiers' Home, Washington, D. C., which post he held with great distinction until he reached the retiring age in 1943. During this period Father McGonagle was most conspicuous in the number of converts he made as well as the number of fallen away Catholics whom he directed back to the Church. He is still active as Chaplain of the Benedictine Sisters at St. Benedict's Convent in Washington.

To a Friar who has served God and his Order well *Dominicana* offers the most sincere congratulations.

✠ MOST REVEREND MARTIN STANISLAUS GILLET, O.P. ✠

TITULAR BISHOP OF NICEA

79th Master General of the Order of Preachers

On September 5th, his Dominican brethren throughout the world were shocked and deeply saddened to learn of the death of Archbishop Gillet, former Master General.

Stanislaus Gillet was born of deeply religious parents in Louppy-sur-Loisan on December 14th, 1875, and entered the Minor Seminary at Verdun after the completion of his preliminary education. Perceiving in himself the grace of a religious vocation, the young student remained at Verdun for but a year before entering the Dominican Novitiate at Amiens, where he received the habit of St. Dominic on October 28th, 1897. After completing his spiritual training in the prayerful atmosphere of the Novitiate, Brother Martin—thus was he known among the sons of Dominic—was sent to the Dominican Studium at Flavigny where he soon distinguished himself as a profound student of Thomistic doctrine. The late renowned Dominican theologian Père Antoin Gardeil was then lecturing at Flavigny, and he had among his pupils that year two who were to win renown in intellectual pursuits—Brother Martin Gillet, and Brother Reginald Garrigou-Lagrange. The anti-religious laws of 1901 sent the students from Flavigny to the Belgian Province of St. Rose to continue their studies. On September 28th, 1902, Brother Martin became Père Martin Stanislaus Gillet, O.P.

Following his ordination Père Gillet received the Lectorate of Sacred Theology and went on to still further prominence in the field of Philosophy and Theology. After completing the necessary studies he was awarded the degree of Doctor of Philosophy in 1905 from the University of Fribourg in Switzerland. He then returned to Louvain and was professor of Moral Theology there from 1905 to 1909. In the latter year, with the restoration of the Province of France, he went to La Saulchoir as professor of Dogmatic Theology. His term as professor was interrupted by the First World War, but, resuming his classes in 1919, he continued to teach at La Saulchoir until 1921 when he was appointed to the chair of Moral and Social Philosophy at the Catholic Institute of Paris. In 1923, after eighteen years of expounding the doctrine of St. Thomas, Père Gillet received the degree of Master of Sacred Theology.

During these eighteen years of teaching and the four years which followed, the young priest embraced other forms of the apostolate of truth. He composed many erudite works embracing the fields of morals, sociology, and education. Among his more famous works of this period are: *Valeur éducative de la moral catholique* (1911); *L'Éducation du cœur* (1911); *Religion et pédagogie* (1914); *Conscience chrétienne et justice sociale* (1922); *La morale et les morales* (1925); as well as *L'Eglise et la Famille*, *Le Credo des Artistes*, and *Innocence et Ignorance*. Many of his works have been translated into Italian, Spanish, German, and English.

As a preacher he proved himself an able follower and imitator of St. Dominic. He gave courses of sermons at Notre Dame and many other churches of Paris. He was famous for his conferences to religious men and women. Pulpit, lecture hall, radio—all were utilized to the fullest by this eloquent proponent of Catholic Truth.

During all these labors Père Gillet ever remained a guide of men. Robert Garric writes of him in *La Revue Hebdomadaire*: "... his warmth of heart drew towards his friar's cell all classes of men, students and professors, statesmen and actors . . ." Among his close friends were such literary figures as Paul Claudel and Henri Massis.

In a sense one might say that the year 1927 brought to an end his life of teaching and saw the beginning of his life as an administrator. On July 22nd, 1927, he was elected Provincial of the Province of France. Yet during his years as Provincial, followed by those spent as Master General of the Order, and even in the twilight of his life as Archbishop, his pen was never idle. During his term as Provincial he wrote *Paul Valey et la métaphysique*, and also undertook the spiritual direction of *L'Association du Théâtre Cretien*, an organization somewhat similar to our Catholic Actors Guild. It was also while he served as Provincial that he became editor of *Revue des Jeunes*. His last book *Saint Thomas d'Aquin* was written while he was Archbishop.

September 21st, 1929, marked the beginning of his term as Master General. A striking incident occurred at that elective chapter of 1929. As is the custom in the Order, immediately following the Mass of the Holy Ghost and just prior to the election, the Capitular Fathers were addressed by one of their number. It is a happy, as well as a striking coincidence that this exhortatory message was delivered by one upon whom the suffrage of his associates afterwards placed the mantle of Dominic. In a masterly fashion, Père Gillet outlined the qualifications which a Master General should possess and

the duties which would be incumbent on the one soon to be chosen. A Master General, he said, must apply himself to the clear, prudent and efficacious solution of the questions which may come before him. He can do this only by renewing in himself the light of Faith and the spirit of Dominic's charity. In the years to follow, Père Gillet exemplified these qualities to an intense degree in his own life.

For seventeen long, war-ridden years he led the Friars Preachers. His heart grieved as he saw one by one the convents of his Order close in the countries that had been overcome by enemies of Christ. Of the seven encyclical letters which he wrote during his tenure of office, four were written during the tragic days from 1942 to 1946: *The Study of Saint Thomas For Our Times* (1942); *Dominican Preaching At The Present Time* (1944); *Dominican Spirituality* (1945); and, *Renewed Devotion And The Apostolate Of The Rosary* (1946). As Master General, Père Gillet kept always before himself the needs of the Church and the Order. His paternal solicitude for Dominican Nuns, Sisters, and Tertiaries was also evident. In 1929 he addressed a circular letter to the Second Order Nuns, and in 1930 edited their Constitution. In 1933 he wrote an encyclical letter to the secular Third Order.

During his tenure of office he was also prominent as a member of the Leonine Commission editing the works of St. Thomas. He erected Historical and Liturgical Institutes and founded the School for Dominican Novice Masters.

On September 21st, 1946, the elective General Chapter chose the Most Rev. Emmanuel Suarez to be Père Gillet's successor, and he was relieved of his great burdens at the age of 71. On September 30th of that same year he was notified that he had been raised to the titular Archbishop of Nicea, and on November 17th he was consecrated by His Eminence Cardinal Carlo Raffaele Rossi, Secretary of the Consistorial Congregation.

From his consecration until his death he devoted all his tremendous energies to the special welfare of the Church entrusted to his care. His robust health, however, was greatly weakened by a serious illness which eventually necessitated surgery. After careful medical care, however, he regained some of his former vigor.

Having returned to France for a visit, as was his custom, he died after a short illness on September 5th at the age of 76. *May his soul rest in peace.*

THE VERY REVEREND NICHOLAS GILES RUTOLO, O.P., P.G.

Father Rutolo died suddenly at St. Vincent Ferrer Priory in New York City on November 2nd.

Born in Chieti, Italy, on July 20th, 1890, Father Rutolo entered the Dominican Order in 1912 and made his profession the following year for the Province of Lombardy. He was ordained in 1922, and after six years of labor in his native country he came to the United States to assist in the work among his countrymen. For his unceasing work on the Italian missions he was awarded the degree of Preacher General, and in 1938 was made an Honorary Commander of the Order of the Holy Sepulcher.

Although he had lived in this country for many years, Father Rutolo never forgot his relatives and friends in Italy. During the war years he sent food and clothing to those who had been afflicted with the scourge that war brings in its wake. Even at the time of his death he was preparing to send clothing to a poor Italian family whose son was studying for the priesthood.

A Solemn Requiem Mass was celebrated at the Church of St. Vincent Ferrer on November 5th. The Very Rev. W. D. Marrin, O.P., Prior and Pastor of St. Vincent's, was celebrant and was assisted by Rev. Charles Alheid, O.P., as Deacon and Rev. R. E. Vahey, O.P., as Subdeacon. The eulogy was delivered by the Very Rev. H. C. Boyd, O.P., P.G. The Reverends E. M. Casey, O.P., and W. F. Kopfman, O.P., served as acolytes. Burial was in All Souls Cemetery at Pleasantville, N. Y., where Father Marrin read the prayers at the grave.

To Father Rutolo's mother, brothers and sisters, *Dominicana* offers heartfelt condolences. May he rest in peace.

THE VERY REVEREND MATTHEW L. HEAGEN, O.P.

The Very Rev. Matthew L. Heagen, O.P., S.T.Lr., Ex-Provincial of our province, died on September 22nd.

Father Heagen was born on October 5th, 1871, and entered the Dominican Order as a novice at St. Rose Priory, Springfield, Kentucky, at the age of seventeen. After making his Profession on April

6th, 1889, Father Heagen went to St. Joseph's Priory, Somerset, Ohio, where he made his philosophical studies. Recognizing the talent of the young student, his superiors sent him to the Dominican College at Louvain, Belgium, where he completed his studies for the priesthood, being ordained on the Feast of the Nativity of Our Lady in 1895. He received the degree of Lector of Sacred Theology the following year and then returned to this country where he taught Philosophy in our Dominican Studia until 1903. From 1903 to 1907 he served as Superior of St. Mary's Priory, New Haven, Conn., and St. Patrick's Parish, Columbus, Ohio. In 1908 he was elected Prior of the Dominican House of Studies in Washington, and the following year at the Provincial Chapter was elected Provincial of St. Joseph's Province.

When Father Heagen's term as Provincial ended he served with the Eastern Mission Band, and from 1922 until 1932 he acted as Chaplain to the Dominican Sisters at Mary Immaculate College at Ossining, N. Y. From that time he served as Head of the Eastern Retreat Band, making his headquarters at Holy Name Church, Valhalla, N. Y.

In all his work Father Heagen coupled a complete Dominican spirit with an energy that was seemingly inexhaustible. As a professor he was brilliant, yet understanding of all the students' difficulties. During his term as Provincial, St. Joseph's Province acquired St. Raymond's Church, Providence, R. I., Holy Name Church, Philadelphia, Pa., and Holy Rosary Church, Houston, Texas. It was also during his tenure of office that the convents of St. Mary's Church, New Haven, St. Catherine's N. Y., and St. Antoninus, Newark, N. J., were raised to the status of Priors.

A Solemn Funeral Mass was celebrated for Father Heagen at the Church of St. Vincent Ferrer on September 26th. The Very Rev. V. R. Burnell, O.P., P.G., was celebrant, the Very Rev. W. D. Marrin, O.P., Deacon, and the Very Rev. D. L. Shannon, O.P., Subdeacon. The eulogy was delivered by the Very Rev. J. H. Healy, O.P., P.G. The Very Rev. T. S. McDermott, O.P., S.T.Lr., present provincial, was seated in the sanctuary.

THE VERY REVEREND NICHOLAS GILES RUTOLO, O.P., P.G.

Father Rutolo died suddenly at St. Vincent Ferrer Priory in New York City on November 2nd.

Born in Chieti, Italy, on July 20th, 1890, Father Rutolo entered the Dominican Order in 1912 and made his profession the following year for the Province of Lombardy. He was ordained in 1922, and after six years of labor in his native country he came to the United States to assist in the work among his countrymen. For his unceasing work on the Italian missions he was awarded the degree of Preacher General, and in 1938 was made an Honorary Commander of the Order of the Holy Sepulcher.

Although he had lived in this country for many years, Father Rutolo never forgot his relatives and friends in Italy. During the war years he sent food and clothing to those who had been afflicted with the scourge that war brings in its wake. Even at the time of his death he was preparing to send clothing to a poor Italian family whose son was studying for the priesthood.

A Solemn Requiem Mass was celebrated at the Church of St. Vincent Ferrer on November 5th. The Very Rev. W. D. Marrin, O.P., Prior and Pastor of St. Vincent's, was celebrant and was assisted by Rev. Charles Alheid, O.P., as Deacon and Rev. R. E. Vahey, O.P., as Subdeacon. The eulogy was delivered by the Very Rev. H. C. Boyd, O.P., P.G. The Reverends E. M. Casey, O.P., and W. F. Kopfman, O.P., served as acolytes. Burial was in All Souls Cemetery at Pleasantville, N. Y., where Father Marrin read the prayers at the grave.

To Father Rutolo's mother, brothers and sisters, *Dominicana* offers heartfelt condolences. May he rest in peace.

THE VERY REVEREND MATTHEW L. HEAGEN, O.P.

The Very Rev. Matthew L. Heagen, O.P., S.T.Lr., Ex-Provincial of our province, died on September 22nd.

Father Heagen was born on October 5th, 1871, and entered the Dominican Order as a novice at St. Rose Priory, Springfield, Kentucky, at the age of seventeen. After making his Profession on April

6th, 1889, Father Heagen went to St. Joseph's Priory, Somerset, Ohio, where he made his philosophical studies. Recognizing the talent of the young student, his superiors sent him to the Dominican College at Louvain, Belgium, where he completed his studies for the priesthood, being ordained on the Feast of the Nativity of Our Lady in 1895. He received the degree of Lector of Sacred Theology the following year and then returned to this country where he taught Philosophy in our Dominican Studia until 1903. From 1903 to 1907 he served as Superior of St. Mary's Priory, New Haven, Conn., and St. Patrick's Parish, Columbus, Ohio. In 1908 he was elected Prior of the Dominican House of Studies in Washington, and the following year at the Provincial Chapter was elected Provincial of St. Joseph's Province.

When Father Heagen's term as Provincial ended he served with the Eastern Mission Band, and from 1922 until 1932 he acted as Chaplain to the Dominican Sisters at Mary Immaculate College at Ossining, N. Y. From that time he served as Head of the Eastern Retreat Band, making his headquarters at Holy Name Church, Valhalla, N. Y.

In all his work Father Heagen coupled a complete Dominican spirit with an energy that was seemingly inexhaustible. As a professor he was brilliant, yet understanding of all the students' difficulties. During his term as Provincial, St. Joseph's Province acquired St. Raymond's Church, Providence, R. I., Holy Name Church, Philadelphia, Pa., and Holy Rosary Church, Houston, Texas. It was also during his tenure of office that the convents of St. Mary's Church, New Haven, St. Catherine's N. Y., and St. Antoninus, Newark, N. J., were raised to the status of Pories.

A Solemn Funeral Mass was celebrated for Father Heagen at the Church of St. Vincent Ferrer on September 26th. The Very Rev. V. R. Burnell, O.P., P.G., was celebrant, the Very Rev. W. D. Marrin, O.P., Deacon, and the Very Rev. D. L. Shannon, O.P., Subdeacon. The eulogy was delivered by the Very Rev. J. H. Healy, O.P., P.G. The Very Rev. T. S. McDermott, O.P., S.T.Lr., present provincial, was seated in the sanctuary.

THE REVEREND JOHN JUSTIN KENNEDY, O.P.

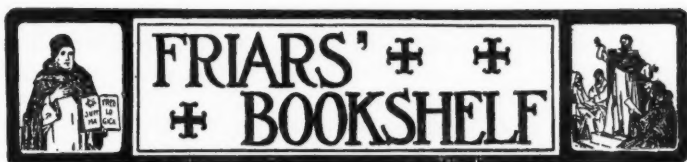
Father Kennedy died in Memphis, Tenn., on November 22nd after a long illness.

Born November 22nd, 1899, in Knoxville, Tenn., Father Kennedy received his early education in parochial schools of Knoxville, and Birmingham, Ala. After completing the required preliminary studies at Aquinas College High School in Columbus, Ohio, he was admitted to the Dominican Novitiate at St. Joseph's Priory, Somerset, Ohio, in 1918. He pursued his philosophical and theological studies at St. Rose Priory, Springfield, Ky., and the Dominican House of Studies, Washington, D. C. He was ordained to the Sacred Priesthood at St. Dominic's Church in the aforesaid city by Archbishop Michael J. Curley of Baltimore on June 27th, 1925.

Father Kennedy spent the first year of his priesthood as Secretary of the Very Reverend Provincial of St. Joseph's Province, and in 1927 he was appointed Chaplain of Holy Name Monastery (enclosed Dominican Sisters) in Cincinnati. He held this position for ten years, serving at the same time as professor in Purcell High School in the same city. In 1937 Father Kennedy was assigned to Albertus Magnus College, New Haven, where he taught for a period of four years. Finally in 1941 he was transferred to Providence College where he served as Professor of Philosophy and Dean of Discipline. He remained at Providence until 1950, when he was sent to Memphis to teach at nearby Siena College.

A Solemn Funeral Mass was offered at the Church of St. Dominic in Washington on November 26 for the repose of his soul. The Rev. J. M. Barrett, O.P., was Celebrant, assisted by Rev. J. V. Dailey, O.P., as Deacon, and Rev. T. J. McGregor, O.P., as Sub-deacon. The Very Rev. J. J. McLarney, O.P., Prior of St. Joseph's Priory, Somerset, Ohio, preached the eulogy in which he emphasized Father Kennedy's most conspicuous qualities: humility and self-abasement. These qualities won for him a host of friends who are deeply grieved at his death. His funeral Mass was sung by the Theological Students of the Dominican House of Studies of Washington.

Dominicana offers sincere sentiments of condolence to Father Kennedy's relatives and friends. His was a great soul. May it enjoy eternal rest.



The Theology of Religious Vocation. By Edward Farrell, O.P. St. Louis, B. Herder Book Co., 1951. xii and 228 pp., with bibliography and index. \$3.50.

Here is a new inquiry into a problem that has never been given adequate treatment in the history of systematic theology—the problem, namely, of the nature of religious vocation. Fr. Farrell makes telling use of a fundamental Thomistic approach, one strangely enough that has hitherto been unattempted in this field. He analyzes vocation in the light of accepted doctrines on virtues and their influence on human acts, and is enabled thereby to arrive at a real definition of religious vocation. Essentially, this is seen to be a most intense act of devotion, made in a magnanimous mode. From an elaboration of this, the author then evolves workable principles that can be used profitably by spiritual directors in guiding prospective candidates for the religious state. The utility of these practical norms will be apparent not only to vocation counsellors, but to all those in any way concerned with recruiting campaigns for religious institutes.

There are several noteworthy features of this work. First of all, as its title indicates, it is a theological study; as such, it deals with the speculative principles that lead to practical norms in vocation counselling. Such a study, of course, presupposes a scientific background on the part of the reader. Secondly, and intimately connected with this, the book has a revolutionary character because of the conclusions reached by the author. Fr. Farrell takes exception to teachings previously accepted among theologians on this subject, notably those of Canon Lahitton. Thus he does not merely state his conclusions in summary and popular fashion, but rather gives detailed justification for every step in the process leading to his results. The thesis is well defined, the arguments are proper and well-knit, the conclusions follow with logical force. Despite this, the treatment is not dull or text-bookish. The author writes clearly and well, with fresh imagery and exemplification. Finally, the needs of theologians as well

as spiritual directors are kept in mind in the course of the development. An orderly treatment is followed, summarizing conclusions are liberally interspersed throughout the presentation, and the table of contents is set up in outline form for convenience of reference. The practical norms arrived at are reserved for a concluding chapter where those interested only in proximate applications will find them without having to delve into their technical justification.

Fr. Farrell's book is therefore a valuable contribution to vocation literature. Apart from its immediate value in this field, however, it has another notable merit. The writer evidences a profound penetration of St. Thomas' moral doctrine as set forth in the second part of the *Summa*. His application of this knowledge, particularly of the general principles of the *Prima Secundae* as applied to the matter of the *Secunda Secundae*, serves well as a model for future Thomistic studies. Theologians, student and advanced alike, whether interested in the nature of religious vocation or not, will benefit from study and imitation of the methodology set forth in *The Theology of Religious Vocation*. A.W.

The Mystical Evolution in The Development and Vitality of The Church.

Vol. II. By Very Rev. John G. Arinterro, O.P., S.T.M. Translated by Jordan Aumann, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. 518, with Index. \$6.00.

There is no danger in this second volume of Father Arinterro's great work of "excessive systematization." Life as it is dynamically realized in living beings is never cut to a rigidly logical pattern, and it is most precisely with *life*, with the transcendent life of divinity within men's souls and within the Church as a society that the author is concerned. In the first volume we saw what constitutes the divine life of grace, brought to us by Jesus Christ. There the multiple operations of grace were delineated and traced, with particular emphasis on the theme of deification. The present volume continues and expands this glorious theme, and is divided into two parts: the mystical evolution of the individual, and the mystical evolution of the entire Church. Father Arinterro examines the interior growth and development along the classical lines of the three ways or stages of the interior life. He is an unsurpassed master in describing and explaining the successive steps or states of prayer in the faithful soul. It is always intrinsically difficult to attempt to expose

the actual spiritual experiences of the saints, for human words indeed fail us in expressing the truly ineffable, as all the great mystics have repeated, from Dionysius to Teresa of Avila. Nevertheless, the author has included eighteen lengthy appendices, wherein the most authoritative and recognized spiritual writers speak for themselves. This is not the least valuable feature of a thoroughly sound and inspiring book. The translation of Fr. Arintero's Spanish may strike the American ear as somewhat stilted, but there is no doubt as to its fidelity to the author's thought. This latter quality is, according to St. Thomas himself, more desirable in a translation than even the most graceful idiomatic style.

J.P.R.

Our Saviour and His Love For Us. By Father Reginald Garrigou—Lagrange, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. ix, 389. \$6.00.

"Matters that concern the Godhead are, in themselves, the strongest incentive to love and consequently to devotion, because God is supremely lovable. Yet such is the weakness of man's mind that it needs a guiding hand, not only to the knowledge, but also to the love of divine things by means of certain sensible objects known to us. Chief among these is the humanity of Christ. . . ." With these words of St. Thomas Aquinas, Father Garrigou-Lagrange exposes neatly and simply the basic reason for writing this book about Our Lord Jesus Christ. Again he says, "The purpose of these pages is to invite souls to the contemplation of the mystery of Christ." This book is a sequel to the volume by the same author entitled *Providence*; an elaboration, in fact, of the greatest and most effective act of God's Providence for men.

The earthly life of Our Lord has been studied and described from almost every possible point of view, in every age, by all manner of men, from the Divinely inspired pages of the New Testament to the most recent sorry and defective attempts of the modern rationalists. In addition to the lives of Christ that closely follow and elucidate the Gospel accounts themselves, two principal types of books exist—the complete and exact theological analyses of the scholars and the descriptive, affective works written for pious meditation. Fr. Garrigou-Lagrange, to use a description that he himself favors, tries to rise above these extremes to a mean that includes and transcends the perfections

of both. His work is thoroughly sound from the theological point of view, but this is not its only excellence. It can also be recommended without hesitation as a source of meditation, as a book for spiritual reading, well designed to foster devotion.

A lifetime spent in studying, teaching, preaching and writing about the doctrine of St. Thomas has founded the author in a certain assured theological solidity. His works are already accepted in the long line of authentic Thomistic interpretation. What this book contains over and above this, and what will come as a pleasant surprise to many, is the warmth in tone, the aptness of the volume to arouse a true devotion.

Dividing the work into two main parts, the author first provides a picture of the Incarnate Word Himself, and he prefaces his matter by a short introduction on the interior life. This is an approach he has used before. In this part, entitled "The Mystery of the Incarnation and the Personality of the Savior," the truths of Faith concerning Christ are elaborated clearly and forcefully from the texts in the Gospels, the sermons of St. Peter, the Epistles of St. Paul and the books of the Prophets. The features of Our Lord's personality, sanctity, human intelligence and human will are formulated and detailed from these same Scriptural bases, but with more assistance from theological reasoning.

In the second part of the book, entitled "Our Savior's love for Us and the Mystery of the Redemption," the love Christ showed in His sacrificial death on the Cross is first manifested in itself and then in its various aspects, in the quality and power of His prayer, in His priesthood, His merits and victory, in the sacrifice of the Mass which derives its value from that redemptive death, in the fruits of the Redemption in the Virgin Mary and in the Church at large. These are only some of the principal parts of the central doctrine proposed in great wealth and harmony of detail, so that all the partial elements concur to emphasize the central mystery of Christ's redemptive love.

A few errors in proofreading mar the book. For instance, on page 351, "certain souls" are left "totally devoid of the . . . *effective* elements normal to prayer"; the sense is obviously: "*affective* elements." Again, the text from the first chapter of St. John's Gospel, which is used to introduce chapter XXI, is offered in this surprising version: "And of His *failure* we all have received, and grace for grace."

This book is a translation of *Le Sauveur et Son Amour pour Nous*," published in 1933 by Editions du Cerf (Paris).

M.M.S.

The Corporative State. By Joaquin Azpiazu, S.J. Translated by William Breshnahan, O.S.B. St. Louis, B. Herder, 1951. pp. viii, 263 with index. \$4.00.

Father Azpiazu's work is a consideration of the remedy proposed by Leo XIII and Pius XI to restore social order, namely, the corporative system. It is not a handbook directed to immediate action, but rather an exposition of the principles presented by the Popes.

The importance of this book is evident when we remember that the corporative system is a middle way between rugged individualism and socialism. If the true nature of the corporative system is not correctly understood this balance is destroyed. An example of this lack of equilibrium is found in Italy (1922-1943). Because of the identification of corporatism and fascism by Americans the corporative system of the encyclicals has been slighted even by many Catholic authors. There have been books concerned with the practical aspect of corporatism, but the cloud of suspicion will be dissipated only by knowledge of its sources and principles.

In the "30's" it was the Communists who influenced the trade unions while Catholic leadership was entirely too small in proportion to the number of Catholics who were members of those unions. There are two trends in present day economy: one towards the "super state" and the other towards cooperation between labor and management not only in immediate objectives as wage and hours but in general, plans of co-operation and ownership. Catholics must lead the way to the latter end.

Father Azpiazu has divided his book into three parts: the corporative society, corporative economy and the corporative state. The chapters which pertain to the corporative society are the most abstract section of his work. Here the author explains the fundamental relation of the individual to the corporative society and the different theories, both Catholic and non-Catholic, on corporative formation. In the second division the author discusses the principles and problems of corporative economy against a background of Christian morality. The third part of this volume touches the relationship of the corporative system

and the state. It is here that Father Azpiazu's work shows certain defects. An American author would have placed greater emphasis on this relationship. Father Azpiazu only implicitly touches the freedom allowed in choosing the form of political government in the Catholic corporative system. Nevertheless *The Corporative State* has succinctly exposed the nature and axioms of the corporative system which American Catholics must assimilate in order to develop a social order which cooperatively promotes the general welfare and, at the same time, protects individuals in the exercise of their personal rights. C.B.

The History of the Popes. By Ludwig, Freiherr Von Pastor. St. Louis, Mo., Herder Book Co., 1950. Vol. XXXVI, pp. xii, 513; et Vol. XXXVII, pp. xii, 458. \$5.00 each.

These two volumes embrace a period extending from 1740 to 1769. The reigns of two popes, Benedict XIV (1740-58) and Clement XIII (1758-69) are exhaustively treated, giving a picture that can be truly called the lives of the popes. Within this period, the age old problem is quite evident: the temporal powers striving to strip away the power and influence of the papacy. Leaders such as Von Swieten of Austria, Pombal of Portugal and Wall of Spain head the offensive against the Pontiff's temporal powers. The unique feature of this attack was the form it took—that of an anti-Jesuit purge. The Society of Jesus, a very powerful instrument perfectly obedient to the call of the Pope, was rocked to its foundation in the countries mentioned above. The failures of individuals—always a ready excuse to criticize any organization—presented the Church's enemies with the excuse to disqualify the part of the Church represented by the Jesuit Society. Pressure was continually brought to bear on the Pope in the hope of forcing an order of suppression against the Society. The Popes, not finding so drastic a measure necessary, or at all warranted, had to exercise great patience and prudence so as to forestall open persecution on a wider scale against the then already oppressed Jesuits.

These two volumes clearly reveal the intrigues of the temporal rulers in contrast to the justice championed by the then reigning Popes. During these years, the Jesuits suffered terribly; and through it all, the General of the Society advised silence and faith in God's Providence. Some members disobeyed under the

trials and fell away, but the Society as a unit remained faithful and has long since survived its enemies.

The author, Von Pastor, has done a very scholarly work in these volumes. His style is not as facile as a reader would like it to be, yet, a serious reader of the lives of the Popes would not find this too severe a barrier.

F.M.C.

The True Likeness. By R. W. Hynek. New York, Sheed and Ward, 1951. pp. 96, with 26 plates. \$3.25.

This book is a medical study of the authenticity of the Holy Shroud of Turin by a Czechoslovakian physician who was led back to the Church by his findings. For those who are uninformed about this sacred relic of Christ's Passion, Dr. Hynek begins his work with a brief but adequate account of the Shroud and its turbulent history.

Most of the author's arguments for the genuineness of the Holy Shroud are based on a series of photographs of the relic taken in 1898 by an Italian photographer commissioned by the authorities. What had appeared to be a faint brown outline on the cloth, produced on the negative plate a positive image, unmistakably that of a human being. After examining the photographs with precise scientific thoroughness and comparing the details of the wounds with the account of the Passion and Death of Christ in the Gospels, Dr. Hynek has come to the conclusion that the Shroud which is venerated in Turin is without doubt the very cloth in which the Body of Jesus was wrapped before His burial. It must be stated that not all scholars are convinced of its authenticity, but to this reviewer the arguments of an expert and competent physician seem completely tenable.

Not so convincing are Dr. Hynek's speculations about the minute details of Christ's Passion. When he departs from the mute testimony of the evident markings on the Shroud and begins to expand upon the probable meaning of words in the Greek Gospels, the doctor's cogency (together with his authority) diminishes. However, his chapter on the physical cause of the Death of Jesus upon the Cross provides the reader with a mental image of that horrible torture which will move him profoundly, especially when he realizes that the bodily agony was but the least of Christ's sufferings.

Though a work of this nature must necessarily employ a good deal of medical terminology, such observations as "the

colourless liquid in the pericardium was not a transudate, but a serose inflammable exudate of traumatic origin," will mean little to the general reader. Nor must the reader expect to see in the photographs of the Shroud a clear indication of every marking which is mentioned. It must be remembered that the investigations were carried on with scientific instruments and were not left to the limited powers of the naked eye. After weighing Dr. Hynek's arguments, however, the reader will conclude that the image he beholds in these remarkable plates is indeed *The True Likeness*.
E.R.D.

Stimuli. By Ronald Knox. New York, Sheed and Ward, 1951. pp. iii, 214. \$2.25.

The title of this volume by Msgr. Knox might be misleading to the reader, but after perusing a few of these excellent short, short sermons, he will undoubtedly see how appropriate the title really is. A stimulus is an incentive, something that rouses the mind and in this case such an incentive may be found in one, many or all of the seventy-one sermonets found in this work. The author attributes their brevity to the fact that each one appeared as a Sunday feature in the London Times "where space is hard to come by." The lengthiest sermon of the lot is not more than two pages long, so for those who prefer their sermons short and to the point, this is the book they have been looking for.

The author uses the liturgical cycle, the lives of the saints, and the faults and problems of everyday life as the foundations for his themes. Here is excellent material for meditation and here too is sermon material in condensed form which can be expanded very easily. In each sermon the lesson to be learned is given in a few words, but with such force and eloquence that the reader cannot help but recognize himself in at least one of the seventy-one passages and benefit by the sometimes stinging admonitions of the author.

The following extracts will, it is hoped, illustrate the very human and skillful approach the author uses to reach the heart of his readers. The first was obviously written during Lent and commemorates the feast of the ever popular St. Patrick about whom the author writes: "it was like him to die in Lent" because of the rigorous penances the saint inflicted on himself. The lesson he draws for his readers is summed up in one sentence: "A life

which leaves no room for physical self-denial in its programme, lacks, it is to be feared, either humility or love." The other is from the section on every day faults and problems and is entitled *Idleness*: "An unbraced mind can be a very feeble instrument." These are but a few of the very many eye-catching, thought provoking phrases and sentences which the reader will come upon in this book. It is that type of book which one never tires of reading again and again.

M.J.C.

The Revolt Against Reason. By Arnold Lunn. New York, Sheed & Ward, 1951. pp. xiv, 273, with Index. \$3.25.

The author intended this book to be a revised edition of *Flight from Reason*, which he published in the late Twenties. However, a close survey of the present-day intellectual scene convinced him that the subject required completely fresh and more exhaustive treatment. Hence, the new material in this book is, according to the publishers, greater in volume than the whole of the earlier work.

Lunn has definitely perceived the outstanding intellectual defect of his age in what he describes as the tragic bankruptcy of the modern world, the revolt against reason. His basic solution is equally sound, and it is a return to the true, orthodox "rationalism" of Christianity. Both of these insights are lamentably lacking in the vast majority of modern philosophers, scientists, statesmen and literateurs. Mr. Lunn traces the fatal defection, from the screaming anti-intellectualism of Luther, through the aberrations to the other extreme in the period of the Enlightenment, down to the chaotic semanticism of our own day. There is a dialectical, even polemical ring to the book, as modern "creeds" and "fideisms" are shunted back and forth under the penetrating beam of sound reason.

There are a number of remarkably accurate definitions here: of rationalism (p. 49), scientism (p. 87 sqq), Darwinism (pp. 109-10), etc. The judgment on Einstein's relativity as unfortunate and undermining is accompanied by a soundly convincing, if somewhat bemusing, expose of the logical absurdity of a position such as that of total relativism. We can fear, with Chesterton, that we are on the road to producing a race too mentally modest to believe in the multiplication table. Especially worth remembering is Lunn's aphorism: "It is arguable how far men can be

converted by sound arguments but it is certain that they can be perverted by unsound arguments."

However, the book is not entirely free from errors of fact and judgment. The council of Vienne is written *Vienna*. One can hardly agree with the statement that, "The reasonableness of Catholicism is, of course, a question of opinion." Nor could one expect St. Paul and the Apostles to "prove the Resurrection" (Mr. Lunn's repeated reference to "proving" and "demonstrating" the truths of the Faith is very unfortunate). Anselm's position with regard to the existence of God and the power of reason is misstated and thoroughly misunderstood. Even more puzzling, and certainly mistaken, is the author's critique of what he calls Aristotle's "beliefs" about God. This particular chapter, entitled, "The Ultimate Heresy," closes with a quotation from Dean Inge, with which, contrary to Lunn's assertion, St. Thomas Aquinas would most emphatically have disagreed! Lunn has struck bottom, attempting perhaps to bend over backwards in his description of science's "liberation from the despotism of Aristotle" at the Renaissance, and its subsequent advance, freed from the teleological outlook." The types of reasoning called *a priori* and *a posteriori* are incorrectly defined. In fact, the chapter entitled "The Pedigree of Modern Science" is woefully inadequate and confused.

There is little point in continuing this list of inaccuracies and errors in Lunn's data and arguments. He is a clever controversialist and a forceful thinker, but he is in dire need of a solid course in Thomistic philosophy and traditional Catholic Theology. This is especially regrettable, since his mind, as well as his heart, is surely on the side of the angels.

J.P.R.

Calvary and Community. By M. Harrington. New York. Sheed and Ward. 1951. pp. 329. \$4.00.

This book is one long, beautifully-exposed meditation on the significance of sacrifice in general and the holy Mass in particular. Emphasis throughout is on the value of the Mass to men in community. It makes for very fruitful reading. It will become apparent to the reader that the author has thought long and lovingly on this subject and that he has read and reread the Bible with the subject of sacrifice in the back of his mind. His insight into the Old Testament in particular is wonderful. Incidents of parallel significance he ties together and illumines the basic

identity existing between them. His treatment of creation is especially fine. The first impression is that he is wandering aimlessly, but gradually the fundamental unity of his conception becomes clear. He is altogether at home with metaphysical, cosmological and psychological thought and is continually calling upon this knowledge. The style of the book differs from place to place. In the early parts it is simple and direct, almost condescending, as if he were explaining these truths to children. In other places it becomes almost poetical. In these places the style is that of a man trained in the classics and with a fondness for quoting poetry and paraphrasing it. The character of the exposition is preponderantly dogmatic, presented in a reflexive, well-digested manner; occasionally, however, it descends to mere imagination where the images are strained and arbitrary. It seems needless to make the point that Christ had blue eyes (how does one know that?) or to admit even the possibility that Simon and Anna were a pair of muddled old people living out their lives in the temple.

The sacrifice of the Mass is the most sublime act of worship possible to man, by reason of the nobility of the Victim. Mr. Harrington (or is it Father Harrington?) traces in a way most agreeable to the logical mind, the creation of man, situated midway between pure spirit and pure matter, through the lapse of Adam and the wreck of the Sacred Community consequent thereupon, and then the long history leading up to Christ, offering Himself a holocaust for sin. The remainder of the book considers the Mass as the treasure of the Catholic Church.

In the chapter dealing with the death of Our Saviour on Calvary, the author states that Christ, on the Cross, suffered, among his other torments and as it were, crowning them all, the withdrawal of the Beatific Vision. I read this section several times to see if he were really saying what I thought he was saying: Christ lost the Beatific Vision. Sure enough, he was. Yet, according to the vast majority of theologians this cannot be held. It is their common teaching that Christ always possessed the Vision of God as He is in Himself and that He retained this constant source of joy even during the most bitter moments of the Passion. Once possessed as a habit this Vision cannot possibly be lost, nor can it be voluntarily relinquished. The only possible way that it could be lost would be through sin, which is impossible to one possessing the Vision, and in any event was impossible for Christ.

It is curious that the *Summa* is referred to exactly once in the entire book, and that single reference is in this particular chapter, and in this very paragraph. The two articles to which reference is made (p. 151) do relate to matter treated in the paragraph but there is possibility that some, lacking easy reference to the *Summa*, might conclude that St. Thomas endorses this, Christ's loss of the Beatific Vision. He does not. When imagination is given loose rein, there is always danger of sentimentality distorting truth.

However, there is much good to be gained from a reading of the book. Certainly it will deepen one's appreciation of what we have in the Mass. To quote Padre Pio: "If men only knew how the Eternal Father regards this Sacrifice, they would risk their lives to be present at a single Mass." P.G.

One and Holy. By Karl Adam. Translated by Cecily Hastings. New York, Sheed and Ward, 1951. pp. vii, 130. \$2.00.

The chapters of this book were delivered as lectures to a large audience of the "Una Sancta" movement of Stuttgart and Karlsruhe, Germany. In them Karl Adam discusses the possibility of reunion between Catholics and Protestants.

Father Adam begins with a brief history of the Great Western Schism, which caused the intense anti-papal feelings in Germany. The Church in the opening years of the sixteenth century was still suffering from the ill effects of the Great Schism, grievously sick "because of the sins of men, and especially because of the sins of priests and prelates." Then there appeared the arrogant Martin Luther who in his own subjective way "sought to heal the festering wounds in the Church."

This revolutionary movement which resulted in the formation of the various Protestant Churches rocked the "One and Holy" Church at its foundation. But Christ's Church did not disappear. Dr. Adam points out that the doctrines of Luther and of the original Lutheranism approach more closely to Catholicism than the Lutheranism of today; also that the first step for Protestants sincerely seeking a reunion should be a return to their own origins. Catholics for their part are bound to desire and pray for that unity for which Christ prayed: "that they all may be one, as Thou, Father, in Me and I in Thee." But this unity of faith cannot be had without a unity of charity. This therefore is Dr. Adam's hope—that by a positive love of Christ and of one

another, on the part of all, there may be for all Christians, "One God, one Christ, one faith, one baptism, one Church—Una Sancta."
H.O'B.

We Work While The Light Lasts. By Dom Hubert Van Zeller, O.S.B.
New York, Sheed and Ward, 1951. pp. 166. \$2.25.

Dom Hubert Van Zeller's latest work is a series of delightfully written essays presenting the old Benedictine idea that work is prayer. Work, for him, means all the duties that God has given us to fulfill for sanctification; our occupation, our prayers, our social contacts, and our interests. He skillfully develops this idea into a dynamic pattern of Christian living which should stimulate the enthusiasm of the general spiritual-reading public.

Dom Hubert warns us to avoid making our occupation our absolute good, because this causes everything else to take on a material character. This means that the Catholic cannot do his work now, and after work say a few prayers, and still later seek happiness in entertainment. This is an escape from reality and leads only to confusion. Rather, look upon work as God given. In it, and only in it is sanctity to be found. In it, the individual will find both happiness and God. This is reality, this is truth, and happiness can only be found in truth.

He then discusses the relationship of man towards other men. Friends are to be considered as belonging to God and only lent to us. We must seek their happiness first, and then, in this way happiness will accrue to us, as the happiness of the part follows the happiness of the whole. As for marriage, it must be remembered that it is above nature, having been raised to a sacrament. It can present many shocks to those who drift into it unprepared. If it is based upon lust, it will end in disgust.

The final essays cover the relationship of man to God. The author emphasizes that we receive our limitations, as well as our talents, from God. To complain, then, that we could be a better person if we had better health, or intellect is to complain against the will of God. It is taking refuge in unreality. We must, then, work with what we have and concentrate only on God. We should avoid reflection on self in prayer as it causes maladjustment and spiritual neurosis.

He concludes with the advice that we should develop the habit of living in the present, for the present moment is the only reality for us. To live in the past or future is merely to escape to

a dream world. God has given this moment and we must seize it and bury ourselves in Him, being concerned about nothing except being continually united to the divine will. The result is detachment from the confusion of the world, and nothing matters then except God—and perseverance. J.H.M.

Unless Some Man Show Me. By Alexander Jones. New York, Sheed and Ward, 1951. pp. xii, 162. \$2.50.

The Church has very wisely provided that all seminarians take courses in Sacred Scripture, and that the very first of these should be a course of General Introduction to the whole Bible. This course treats of the doctrine of Inspiration and also of the senses of Scripture. Now, it stands to reason that if it is good for seminarians to study these as preparation for a correct understanding of the Bible, it should also be good for the laity. Anyone, priest or layman, will meet with difficulties of interpretation right from the very first chapter of Genesis.

Fr. Jones has here provided just such a course for the average reader, with particular reference to the Old Testament. In the first chapter he intends to show that there *are* problems of interpretation in the Old Testament, and that there is sometimes an apparent discord between the Old and the New Testament, which must be harmonized. In the second chapter, he gives a general treatment of the nature of Inspiration, and its relation to revelation and inerrancy. Then he takes up the problems of interpretation of the senses: how we should interpret, who can properly interpret the meaning of any passage of the Bible, etc. In the following ten chapters he applies these principles to particular Books of the Old Testament, chiefly Genesis. The last four chapters, and particularly the last two (as Fr. Jones himself implies), are directed to the Jews. There are some good arguments here for Catholics, but there are also some good propositions for meditation on the providence of God. Truly the Old Testament finds its fulfillment in the New.

The style of the whole book is rather of a conversation than of a textbook. Perhaps some of the examples and illustrations will be understood more readily by British readers, since they are taken from English history, customs and literature. But the doctrine is clear, and the American reader need not fear failure to grasp the conclusions of Fr. Jones' teaching. M.J.D.

Saint Thomas Aquinas. By Father Angelus Walz, O.P. Translated by Fr. Sebastian Bullough, O.P. Westminster, Md., Newman Press, 1951. pp. 254 including footnotes, bibliography and indices. \$3.50.

This book is a mature biographical study developed over a period of twenty years by the well-known German Dominican historian, Father Walz. In its first form, which appeared in the review *Angelicum* in 1926, it fulfilled the request of the Regent of the Angelicum for a scientific study of the life of St. Thomas. The present book contains the substance of that first work with the additions and corrections suggested by more recent researches. The result is a solid, scholarly biography which can safely be called definitive in its field.

The excellence of a book of this sort would seem to depend principally on two factors, that is, the scope of the sources used and the discernment employed in their selection on the one hand, and, on the other, the exactness of balance of the judgments passed. In both respects, Father Walz' name is its own guarantee.

The ordinary biographical material of place, name, date and fact is carefully weighed for certainty, probability, possibility or rejection, and presented in an orderly fashion, which would also ordinarily make dry and rather dull reading. Only the obvious love of his subject saves the writer from this defect. Three chapters, on the character of the saint, his writings and the honors paid to him by the Church, are added to the strictly biographical sections.

The book is thoroughly footnoted and indexed, has a massive bibliography, a map, chronological tables and three illustrations. The translator has added some references and a note on the organization of the Dominican Order. M.M.S.

Religious Obedience. By Ferdinand Valentine, O.P. Westminster, Maryland, Newman Press, 1950. pp. 128. \$2.00.

In our modern age many problems have arisen with regard to the religious life of the sisters in the active apostolate. "Getting things done" is the modern keynote and it has penetrated the walls of the convents of religious. How these women called by God are to cope with problems arising from intense activity is one of the great difficulties of modern religious life. The more active the work, so much more should it be supernaturalized by prayer. Moreover, a predominance of human motivation in this

holy life will lead one away from the ideal, and supplant the supernatural with the natural. Therefore, a good foundation in the vows is a necessity. The vow of obedience, especially, the greatest among the three, must be well known both to superior and subject.

Father Valentine's goal in this book is to show religious women what exactly is expected of them. This they must know in order to avoid contamination from the modern ideas which they are battling against during their lives in the sisterhood. The obligation of superior and subject has to be clearly defined in order that both may attain more quickly and perfectly the end for which they entered the religious life. One should not hinder the other in this struggle for the supernatural crown and one of the most important preventives in this regard is an exact knowledge of what is expected under obedience of each religious whether her office is to obey or to command.

This short compendium on obedience is worthwhile not only for religious women but also for men. It gives the nature of the vow and the virtue in a very down to earth fashion which allows for a quick understanding in a clear manner. Father Valentine's book shows in a reasonable manner that, "Obedience alone provides the necessary directions, pointing infallibly down the right road."

T.M.

Cardinal Newman. By J. Lewis Mays. Westminster, Md., Newman Press, 1951. pp. 304. \$3.25.

The purpose of this book is not to present a detailed biography concerning every moment in the life of this great churchman. Rather, it is something novel, yet within the scope of biographical literature. The author's intention is to bring to his audience some idea of the profound impression Newman has made on the author himself. Mr. Mays has projected this deep impression upon the pages of his book in such a manner that he has achieved more than his purpose. The reader cannot help but be influenced by Newman's many-sided genius. The literary beauty of the author's pen is the powerful instrument whereby he accomplished more than he intended. Because of his style, one will not read many pages before he feels a certain presence with the humble Cardinal; in his youthful days at Oxford, in his zealous life as a parish priest, through the years of doubt and final peace which came with conversion, and in those last joyous days,

when the labors of his great genius were recognized and rewarded.

The author is to be congratulated for bringing forward such a noble study in such a simple way. T.K.

Guide to the Documents of Pius XII. By Sr. M. Claudia, I.H.M.; with Foreward by Edward Cardinal Mooney. Westminster, Md. Newman Press, 1951. pp. xxviii, 229. \$6.00.

This bibliography is an excellent guide to the directives which the Pope has given to the world during the first ten years of his pontificate (1939-1949). It was first planned as a supplement to Sr. M. Claudia's *Guide to the Encyclicals of The Roman Pontiffs from Leo XIII to The Present Day* (1878-1937). But the need for a more comprehensive work was evident to the compiler. This latest work is not limited to the *Acta Apostolicae Sedis*, but includes allocutions and informal addresses as well. "It is aimed to list, therefore, all texts which have appeared in print in official or semi-official publications."

A glance at the contents will give a good idea of the scope of the work. General collections of documents are listed first. These are followed by biographies and general commentaries on the life of the Holy Father and his work in promoting the Kingdom of Christ. Next, there follows a section listing works "About Papal Documents." The individual documents then follow in one chronological sequence. It is interesting to note that the first document, *Dum Gravissimum* (Mar. 3, 1939) is an invitation to peace. The last, also, concerns itself with the same subject.

For each entry the title is given (the first few words of the original text), the type of document, the date of writing or delivery, and a brief note on the content. The Latin superscription is also given for all official titles appearing in the *Acta Apostolicae Sedis*. Sources of the texts are next given, the original language first, followed by the translations which are grouped in alphabetical order by language. At the end of each entry there are commentaries. Full bibliographical data is cited for all references with the exception of those included in the general bibliographies.

Cardinal Mooney has stated in the Foreword to this work, ". . . that all roads to truth really lead to Rome. The author of this Guide . . . has succeeded, by dint of careful and intelligent research, in making the road to Rome more accessible."

R.A.

The External of The Catholic Church. By Rt. Rev. Msgr. John F. Sullivan. Revised by Rev. John C. O'Leary. New York, P. J. Kenedy & Sons, 1951. pp. xi, 403. \$4.50.

The Catholic Church, the Mystical Body of Christ, is a living organism. Moreover, by reason of an attribute called indefectibility, it will live until the end of time. Its substance, the truths of salvation imparted to it by Our Lord, is preserved from corruption, as well as the means of salvation committed by Him to its care.

Nonetheless, like any living thing, the Church manifests its life in accidental changes, in its adaptability and responsiveness to the tempo of contemporary society. It is our boast that the Church is ever abreast of the times; it has met the challenge not of a particular era, but of every era in particular. Especially with regard to its government, its apostolate, and the externals of worship, the Catholic Church fuses the past and the present, savoring venerable traditions with the spice of modern ingenuity.

This transformation of incidentals might well be illustrated in the period bracketed between the first edition of *Externals of the Catholic Church* and this fresh revision. The new Foreword and Preface point out that the vast changes within the Church since 1917 have rendered obsolete previous editions of this well-known compendium of Catholic usage, and have provoked the need for a complete renovation of the book. Unfortunately, this renovation is not as complete as one might hope for. It is instead a compromise, favoring the popularity of the old work, rather than the demand for a new one. To our mind, the up-to-date patches reveal only that the whole fabric is out-of-date.

The revision neglects church affairs of recent importance and is principally concerned with harmonizing the contents of the earlier editions with the latest information on these same subjects. The addition of brand new topics and the omission of old ones is slight. Thus, what the book considers is still the same, what it says is much the same, the revisions being by way of postscript.

The most striking sign of the progress of the Church in our times has been the abundance and growth of organizations among the laity. This is mainly attributable to a growing recognition by the laity of the Church's proposed remedies for social problems, as well as to the evolution of the doctrine on the Mystical Body and the Lay Apostolate. The basic philosophy of these

movements does not belong, of course, in a book devoted solely to Catholic practice, yet some study of the history and makeup of the foremost societies is called for. The book's revised treatment of this field of lay organization consists simply in the re-printing of several paragraphs on each of the important societies of 1917, plus the bare mention of new ones.

In the chapter on popular devotions, devotion to the Infant of Prague is neglected. Devotion to the Sacred Heart still occupies five pages while a half-page is newly dedicated to the Immaculate Heart of Mary.

The revisor has chosen to abbreviate the chapter which concerned the religious institutes. Anyone aware of the hundred-fold increase with which the institutes in America have been blessed, might question this decision. There are other topics which could more aptly have been abridged—to cite a few examples: the tracts on Church architecture, the development of the organ, the consecration of churches, the blessing of church bells. Three times (pp. 53, 64, 247) the reader is reminded that the Holy Oils derive their significance from the fact that the athletes of old were in the habit of massaging their muscles with oil!

This new edition has the advantage of a more extensive index, though there are more than twenty mistakes in the alphabetization.

The "Externals of the Catholic Church" has been revised but not revived. The publishers should not have disturbed its slumber.
D.N.

The Power of the Sacraments. By Most Rev. George Grentle. New York, P. J. Kenedy & Sons, 1951. pp. xi, 236. \$3.50.

Ask any Catholic: "How many Sacraments are there?" "Seven," he will brightly reply. Then follow this up by asking further: "Who instituted them?" Without a doubt he will admit Christ as the Institutor. Yet, press the examination somewhat further and that familiar vagueness which hovers about the vital position maintained by the Sacraments in the soul-saving work of Christ and His Church will surely come into view. What the Sacraments truly are is simply not known by many Catholics. Do they care at all to learn about them? The Archbishop of Le Mans, the Most Rev. George Grente, certainly felt Catholics everywhere desired further instruction on this aspect of their re-

ligion, and what is more, he supplemented this opinion with a book that explains the role of the Sacraments easily, thoroughly and profitably to the reader.

His book proclaims the majesty of the Sacraments from cover to cover. It argues strongly for a greater piety and more frequent reception of the Sacraments by all Catholics. Know these fountains of grace, then love will have room to grow, and service, an opportunity to express itself.

The chapters have a logical sequence. The natural desire for God opens the volume; next follows the struggle to attain that desire, the aids used to pick fallen man up from the floor of sin and confusion, place him on his feet, and keep him steadily there. These really marvelous spiritual sources of strength protect the Catholic from excessive attraction towards other creatures. By the Sacramental way the Catholic soul is kept above the mediocre state of living and is nurtured in that state of solid sanctity. The author gives a general treatise before handling the Sacraments individually.

For certain readers, footnotes at the bottom of each page give a book, no matter how popular in style, a rather "weighty" appearance. The author avoids this with his listing of all footnote material and references at the end of each chapter. If the reader cares to pursue that particular phase of the work, he can do so with the best doctors, scholars and spiritual writers in the Church as his guides.

"It is all in there," says the writer, but the reader wants his knowledge to come clearly, easily and in convenient package-size portions. The author does that for him. The traditional didactic, theological tracts do not seem anything but a popular, fluent conversation with the author on holy affairs. St. Francis de Sales **held thousands of readers** by such a style as the author has adopted. Deep learning in addition to an active pen gave this writer the ease and clarity of style for *Power of the Sacraments*.

Translators work hard and too often in secret. Sister M. Madonna, C.S.C., deserves great credit for a work well done.

F.M.C.

What Catholics Believe. By Josef Pieper and Heinz Raskop. Translated by Christopher Huntington. Introduction by Rev. Gerald B. Phelan. New York, Pantheon Books, Inc., 1951. pp. 111, with index. \$2.00.

Changeless amidst the changing fashions of the day the Holy

Roman Catholic Church survives the fall of another Empire. From the ashes of Germany comes forth this little book bearing the torch of a tremendous faith.

Josef Pieper, the co-author of this illuminating work is probably the most outstanding Catholic lay apostle in Germany today. He is highly regarded among the philosophers and scholars in the university circles of his homeland. His lectures throughout the land are the occasion for crowds of eager students. Dr. Pieper is known in this country from an earlier translation of his book, *The Human Wisdom of St. Thomas*, and for a series of lectures given at the University of Notre Dame.

What Catholics Believe is a clear, concise and simple exposition of the truths of the Catholic faith. It exposes and elaborates on each truth contained in the Apostles Creed. Each of the twelve articles of the Creed is not merely catalogued for the convenience of the reader; they are presented and made to live as springing from a believer whose life is his belief. In treating of belief in God he unwittingly gave the reason for his own clear and penetrating understanding of these truths: "A life activated by faith, which is nothing less than a life of participation in the divine life of the Blessed Trinity itself, leads to an ever growing understanding of the articles of faith." Then, since we must not be hearers only of the word, but doers also, and as "Faith without good works is dead," the second section of this book is concerned with the budding forth of this faith in the full life of the Christian. In this second section of the Christian is portrayed reaching out for the fruits of the Faith through the means given by the Author of Faith. The Sacraments, the Virtues, the Commandments, Scripture, the divine origin and eternal destiny of the Church are all sufficiently treated to be in keeping with the scope of the book.

In these days of doubt and skepticism this little book reflects the light of a bright and burning faith. It is unique for its length, one hundred and eleven pages including an index. It is unique for its simplicity and clarity in handling mysteries so profound. Father Gerald B. Phelan of the University of Notre Dame, in his introduction, catches the spirit of the book when he calls it, "a simply beautiful and a beautifully simple book."

What Catholics Believe would be an ideal supplement to the Catechism for any instructor in the Faith. It would furnish every Catholic with a clearer understanding of the reasons for the faith which is in him. It would provide a ready and moving answer to those who ask—"What do you believe?"

A.F.

Poems of St. John of the Cross. Translated by Roy Campbell. New York, Pantheon Books, Inc., 1951. pp. 90. \$2.75, with an introduction and Spanish text on facing pages.

By its very title, this book impresses us as something quite unique. St. John of the Cross, the great Spanish mystic, is familiar to all; St. John, the poet will be, for many, a decidedly new acquaintance.

We naturally expect his poems to possess the piety and inspiring love proper to the contemplative, but the artistic quality of his poetry, we grant before reading it, might not meet great expectations. What we would not give for the combination of true mystic and great poet.

And this is precisely the delightful surprise of *The Poems of St. John of the Cross*. He is a great poet, and one who handles his means of communication with complete artistry and dedication to the imaginative, emotional and theological wealth of his mystical experience. The mystery is how so pure and mortified a man as St. John could retain so full a reservoir of delicate images and language. His poems are a living proof that spirituality by no means implies insensibility.

Almost all of the poems bespeak a close relationship to the *Canticle of Canticles*, the beautiful allegory of the Old Testament, which, along with the Psalms is the spiritual parent of all mystical poetry. Undoubtedly, we have here a truly religious work of art—the longed-for Catholic poem; for these poems of St. John, the Prince of Spanish Mystics, possess the beauty of vivid language and chaste and simple images, sanctified by their use in Sacred Scripture; they include the beauty of ordered human emotions, and most important, the unique beauty of the Catholic Faith as contemplated by a canonized saint. If ever there was an exploitation of the mystical qualities of human art, it is in these beautiful works of St. John of the Cross.

The translation is excellent in its own right. Roy Campbell qualifies as Spanish scholar and English poet, achieving in his work a faithful rendition of the theological, literary and imaginative content of St. John's original. For critical study, the Spanish text is printed on the page opposite its English translation; with only a fundamental knowledge of Spanish, the two can be compared with profit.

Pantheon Books, Inc. has made a worthwhile achievement in providing us with these twenty two poems, short and lengthy,

which are truly mystical in their pure and simple vision of God and truly poetical in their beautiful and direct language.

W.P.H.

The Interior Life of St. Thomas Aquinas. By Dr. Martin Grabmann. Translation by Nicholas Ashenbrener, O.P. Milwaukee, Bruce Publishing Co., 1951. pp. 78, with introduction, appendix and index. \$2.75.

Dr. Martin Grabmann needs no introduction to Thomists; till his death in 1949 he was a leader among them. A prolific writer, he had over three hundred publications in the German language alone. The bibliographical appendix to *The Interior Life Of St. Thomas Aquinas* reads like a *Who's Who* of Thomism and indicates the solid, not fanciful foundation of Dr. Grabmann's productions. The present work, though erudite, is not stuffy. It was composed from lectures delivered at the time of the sixth centenary of the canonization of St. Thomas, celebrated in 1923. That year Pope Pius XI specifically indicated St. Thomas as guide for all engaged in higher ecclesiastical studies, a commendation to which Pope Pius XII has added his words of approval in the recent encyclical *Humani Generis*.

As a member of the Third Order of St. Dominic, Dr. Grabmann took the name of Thomas Aquinas. He strove to imitate the Angelic Doctor in his interior and exterior life, as in his intellectual endeavors. This little book shows an ordering of which St. Thomas would not have been ashamed. It is divided into three parts like the *Summa Theologica*. Dr. Grabmann first treats of the general qualities of the saint, as gleaned from his writings and the process of canonization. Secondly, he deals with the three fundamental traits of the saint, his wisdom, his charity and his peace.

These are each considered in separate chapters. As to wisdom, Dr. Grabmann's treatment is reminiscent of the exalted ideas on St. Thomas presented by Fr. Antoine Gardeil, O.P. in *The Gifts Of The Holy Ghost In The Dominican Saints*. Dr. Grabmann indicates that the wisdom of St. Thomas was a proper union of metaphysical, theological and mystical wisdom. St. Thomas in his writings keeps these orders distinct, which causes some to suspect he is a rationalist. As Dr. Grabmann has indicated, St. Thomas only turns down the flame of devotion in order that the lamp of truth be not darkened by smoke from that flame.

As to the saint's charity, treated in the next chapter, Dr. Grabmann has said his life was an undisturbed clinging to God. The Angel

of the Schools has said that you can love God here better than you can know him. This idea, that comforted the mystical heart of Bl. John Castel, takes on greater significance when we remember that St. Thomas always feared to say anything that he had not put into practice. His unbroken love made for unbroken peace, the trait founded on order. This same order Dr. Grabmann has found exemplified in the saint's writings. He also finds that it is an expression of the inner order of the man, not just an external, logically imposed thing.

In the third part of his book Dr. Grabmann has concluded with the consideration of Christ in the interior life of St. Thomas, much as St. Thomas concluded his *Summa Theologica* by treating of Christ as man's way to God. Would his humility permit it, we think St. Thomas might quote the Master's words to himself. We think he might say to his Third Order brother: "Thou hast written well of me Thomas."

V.M.R.

Behind the Masque. By Urban Nagle, O.P. New York, The Declan X. McMullen Co., Inc., 1951. pp. 309. \$3.50.

The well known Dominican director of The Blackfriars' Guild in New York admits in the Foreword of this informal history of the Guild that his book promises to be "disorganized and haphazard." In this we can only agree with the author and his admission does not alter the fact that a few less clichés (everyone does things "at the drop of a hat"), not quite so many flippant expressions (the author's reference to a religious Order as an "outfit" is a trifle grating), and a little more formalism would have made those who enjoyed the book enjoy it more, and those who sharply criticized it a little more benign. But to allow these faults to spoil such an informative and delightfully chatty book would be indeed foolish, for it is well worth reading.

Father Nagle traces the Blackfriars from their infant days when they rehearsed in a Washington bakery to our own day when their Broadway productions are drawing the comments of all the major critics. The road was difficult, but the courageous direction of Father Nagle and his able co-worker Father Fabian Carey made the attainment of the goal, a "theatre of ideas," possible. In a very real sense, however, the Blackfriars is still a pioneer movement, but the foundation stones have been firmly laid and they will be hard to dislodge.

Scattered throughout the book are enlightening discussions on the nature of art (which are written in language that anyone can understand), the Catholic play, which the author admits quite frankly

he cannot define, the desirability of an ecclesiocentric theatre, interesting sidelights on some of the more prominent New York drama critics, and other literary vagaries that are quite entertaining.

The primary purpose of the book is to give us some idea of who the Blackfriars are and what kind of work they are doing. There is however a secondary aim which, although it may be implicit, is none the less forceful. For *Behind the Masque* gives the lie to those reactionaries who would have the Church and religious Orders static entities operating always in the same way, impervious to the exigencies of our times. Father Nagle proves that the Church, and *a fortiori* the Dominican Order, is alive to the needs of an age and is ever ready to fill itself to those needs. His work is as truly Catholic as it is Dominican. For Truth whether it be propounded from pulpit or proscenium will make men free. J.F.C.

Savonarola. A Play in Nine Scenes. By Wallace A. Bacon. New York, Bookman Associates. 1950. pp. 128. \$2.50.

It is always difficult to review a play without having seen that play staged. This difficulty is all the greater when we have such a work as Wallace Bacon's *Savonarola*. It is almost impossible to appraise the medium in which Bacon writes—blank verse—without hearing the lines of the play spoken. Nevertheless, we believe that Mr. Bacon has done a commendable piece of work. His play won the Bishop Sheil Drama Award of the National Catholic Theatre Conference in 1946, and was singled out by such notables as Emmet Lavery, Gene Buck, and Leo McCarey for its "emotional depth, sustained drive, and poetic power."

The story of the fifteenth century Dominican Friar is well known. For his bitter sermons against the Medici he incurred the hatred of that royal family and was eventually put to torture and death because of his crusade against their decadent regime. The author has placed Savonarola in clear relief in his historical background, and his creation of the atmosphere of fifteenth-century Florence is as accurate as it is delicately etched. The reader feels at all times that he has placed Savonarola in his proper milieu.

Mr. Bacon has drawn the character of Savonarola well indeed. His sermons are portrayed by the author with telling effects, albeit they sometimes smack of a rhetorical bombast which this reviewer is inclined to think the original discourses never had. Most of the words which he has the Friar speak are powerful, and he has captured much of Savonarola's fiery eloquence. By far the most beautiful lines

however are spoken by the protagonist in the eighth scene when, after being wracked by tortures, he gives way momentarily to despair. Repenting his momentary lapse, he cries:

No! No! I am not wrong in following You.
It is Your will that I pursue this path
that leads to torture. God, forgive my doubt!
Forgive me that my body taught my soul
one second's malice.

For I had forgotten Thee.
I had forgotten Thee, and in my heart
pride sat above Thy gentleness. My eyes
were full of pomp and glory, and I thought
I, too, could be a god to the Florentines.
My prayers were voiced to vanity, to lust
for adoration, as I once adored Thee.

Can I be so strong
in prayer, and feel your hands upon my eyes,
and then be drawn by fear of mortal things?
Into Thy hands, my spirit. Now I know
the measure of my days—how frail I am.

Mr. Bacon's vigorous presentation of a difficult theme has been accomplished with consummate artistry. We are grateful for his work.
J.F.C.

Natural Law, An Introduction to Legal Philosophy. By A. P. D'Entreves, M.A., D.Phil. London and N. Y., Hutchinson's University Library, 1951. pp. 126 with index. 7/6d net.

The term "Natural Law" appears in the modern vocabulary quite frequently in connection with such debated issues as communism, statism, birth control, euthanasia, and international justice. These issues are the common concern of the theologian, philosopher and lawyer. The obstacle to any real agreement among them, however, lies in the widespread ignorance of the existence of any natural law whatever and of the true nature of man as its fundament. This latest work of Oxford Professor D'Entreves is primarily concerned with the existence of a natural law in direct relation to legal philosophy. It expressly avoids the more vital problem of the content of natural law and asserts that "the real significance of natural law

must be sought in its function rather than in the doctrine itself." The inevitable is a lack of clarity and certitude in his apology for a return to the concept of natural law as the basis of legal thought. What the world cries for is *the* natural law, not any set of ultimate principles that might get results.

It must be granted that the book as is, can exert a very healthy influence on modern thinking, for to convince the members of the legal profession that positive law can never serve as the ultimate norm of human actions is no small accomplishment. Nor can the need for some absolute standards be overlooked in the problem of relativism in modern legal thought. If the right and wrong of ethics is completely ignored by the legislator and lawyer as outside their province, we can expect only the grossest pragmatism. Here, Professor D'Entreves makes his point convincingly. It is natural law, he states, that bridges the gap between legality and morality.

This return to "natural law thinking" is persuaded from two approaches, the historical and the philosophical. The burden of the former which admittedly is not the ultimate source of understanding, is to show how the concept of natural law functioned in establishing the grandeur of Roman Law, the medieval synthesis of godly and worldly wisdom, and the success of the American and French revolution. The treatment of St. Thomas' teaching on natural law as the best representative of scholastic thought is disappointing. As a general digest it might be sufficient, but there are certain ambiguities which could lead to a complete misunderstanding of his doctrine and its consequences; for instance, the mutability of natural law is discussed without making clear the very necessary distinction between primary and secondary precepts, which leaves St. Thomas' doctrine open to the accusation of pragmatism. Some ambiguity occurs again in the discussion of the doctrine of Original Sin and Natural Law in pre-scholastic Christian thought, which was "... without a system of ethics based on man's nature." Certainly the moral principles from the Scriptures and Tradition were based on human nature as is the whole of Christianity, though they were not highly systematized.

In his philosophical tract, Professor D'Entreves argues well against positivism in modern law, pushing it back to a choice between the principle that might is right or the acceptance of natural law as the ultimate test of the validity of all other laws. The author does not seem to realize that, abstracting from the doctrine of natural law itself, the principle that might equals right serves as an excellent first principle specially for the materialist and evolutionist. Here is

where his thesis suffers from its own functionalism. You cannot convince men of the need for more ultimate principles on the grounds of their former function in history, when they accept might and pragmatism as the scientifically approved principles of nature.

For enlightenment and support in his philosophy the author depends on Hooker, Kant, and to a degree, on St. Thomas. Kant is especially cherished for his distinction between legality and morality, which St. Thomas is also called upon to support. The crux of legal philosophy is this relation of morals to law, their connection and distinction. This, for the author, is the lesson of history and philosophy.

The aim and timeliness of this work are evident. Its effect, however, will be limited as are its scope and profundity. W.P.H.

Philosophy of Nature. By Jacques Maritain. New York, Philosophical Library, 1951. pp. 198, with index of proper names and Bibliography. \$3.00.

Not many years ago, Jacques Maritain made the statement that, "The task today is to disengage from the enormous contributions which the experimental sciences have accumulated in the past four centuries, a genuine philosophy of nature." More than one philosophical thinker will be inclined to agree with this declaration. The phenomenal discoveries and truly immense bodies of knowledge formulated by modern empirical labors cannot and must not be ignored by the sincere natural philosopher. But before a genuine philosophy of nature can be employed in examination and judgment of recognized empirical methods and findings, we must be clear and accurate as to just what the philosophy of nature is in itself. We do not know whether Mr. Maritain will have anything to say on this last mentioned matter; at any rate, he has, in the present book, given us the fruit of long years of meditation and study on the problem, here set down and arranged in orderly, almost chronological sequence.

At the very outset, and throughout the entire book, it is patent that the treatment is properly metaphysical, more specifically, epistemological. The consideration is almost exclusively with the philosophy of nature as a definite type of knowledge, of its claim to scientific accuracy and verification, and of its relations with other parts of philosophy and (if the distinction be allowed) with the empirical sciences. There is a total absence of any grappling with the *object* of natural philosophy; with motion—which makes the discipline to be what it is! One is immediately fearful that Maritain will commit

the mortal sin of natural philosophy by, "withdrawing from sensibles." What is actual and factual, what knowledge knows as its object, must be studied first. Epistemology must become the science of reflecting upon knowledge's own relation to objects. We do not mean to indict Maritain on the charge of perverting the proper order of philosophical consideration, but we would point out a danger, and we are still puzzled by his peculiar method of approach. Here Maritain attempts to order the relations between the philosophy of nature and so-called modern "science" from the superior height of metaphysics. One may accept this approach as legitimate in its sphere, but one can hardly admit it as a proper exposition of Aristotelico—Thomistic natural philosophy, as such.

The lecture tone throughout the first three chapters is somewhat relaxing. Certainly, it leaves the reader time to meditate on what has been said.

For the most part, Mr. Maritain is full of respect and admiration for Aristotle's accomplishment in this field. He is, one may suppose, fair in his criticism of the Aristotelian hierarchy of knowledge. However, there is no positive evidence here of close and extensive familiarity with the actual text of the Philosopher. Others have remarked this vagueness, almost amounting to disdain, which Maritain has shown in the business of scientific thoroughness and scholarly endeavor. Some have asked: "Is he trying to get away with something? Is he merely repeating general ideas, gleaned at random through many years of reading and study?" We hesitate once again to accuse the author of deliberate evasion of his obligations as a scholar. We can, therefore, note the absence of extensive critical work and judge this lacuna for what it is in itself.

We have said that his style is provocative of thought. It is not, however, lucid and forceful. There is undoubtedly profundity beneath it, but one does not encounter clarity. He has a hearty appreciation of both the importance and the difficulty of the doctrine of abstraction in knowledge. His conclusion, after an unusually good presentation of this doctrine and its application to the ancient philosophers' conception of natural philosophy, is one of the most important insights of the book (p. 35). The section on the Galileo-Cartesian Revolution is also excellent. One may, however, question the assertion that the scholastics of the decadence opposed physico-mathematical knowledge as though it were being defended as a (the!) philosophy of nature (p. 41). Historically, the contemporary physico-mathematicians *did* hail their science as the very ultimate in the true, scientific understanding of the world in which we live.

Maritain follows John of St. Thomas in the latter portion of his study, and he has proven himself faithful to this renowned Thomist. Unfortunately, John of St. Thomas is himself not always easy to understand, and the disciple has, in this respect, not avoided the defects of the master. The chapter, "Thomistic Positions" is the best in the book. A chapter by Yves R. Simon has been added to the work, entitled, "Maritain's Philosophy of The Sciences." This was done, I am convinced, primarily to enlarge the size of the book. Simon's judgments are ludicrous, in large measure, as when he states: "Whoever is familiar with . . . St. Thomas will admit that no Thomist has ever written a more authentically Thomistic book than the *Degrees of Knowledge*."

There is also included a selected Bibliography of Maritain's writings on the philosophy of nature and of the sciences, and of works by other authors concerned with his thought. J.P.R.

Saint Augustine: Letters. Volume I (1-82). Transl. by Sister Wilfrid Parsons, S.N.D. New York, Fathers of the Church, Inc., 1951.

This is the first volume of a translation of St. Augustine's letters in the *Fathers of The Church* series. Three more volumes are to follow. This first contains letters 1 to 82. Of these, some are simple, some are sublime, but all are rewarding. In his letters, the Bishop of Hippo is seen as the master in many fields: of theology, Scripture study, philosophy, the spiritual life, and friendship. Thus, these letters make varied and interesting reading.

Sister Wilfred Parsons has done an excellent job of the translation. One notices stilted phrases and constructions here and there, but these are inescapable. St. Augustine's writings are among the Latin works most difficult to render into fluid translation, for if at times his Latinity is of the strict classical type, at times it becomes somewhat crude. A great deal of painstaking labor has gone into the translation, and the translator deserves congratulations for making the result so readable and so lucid. A.J.P.

Heloise and Abelard. By Etienne Gilson. Chicago, Henry Regnery Company, 1951. pp. xv, 194. \$3.00.

Like the rhythmic strokes of a pendulum, most of the conclusions of history are inverted with vexing regularity from one extreme to its contrary. To the dismay of many a reader, historiographers busy themselves with blackening the heroes and vindicating

the blackguards, whose historical evaluation their predecessors labored with such earnestness to establish. Decade by decade the cycle goes on, with the authors feeling only slightly restricted as they swing blithely past all the corners of the square of opposition. The farther back the historical personage, quite naturally, the more marked will be the vicissitudes of his tale as the historians hand it down. During the past eight centuries, the characters of Heloise and Abelard have suffered every possible hypothesis and every conceivable extremity, depending upon the special inclinations and attitudes of the chronicler recounting their adventures. It is impossible not to yield to the fascination of their story. But in the very breadth of its appeal, it readily lends itself to entanglement with opinionated and theorizing historians. With pardonable cynicism, one might be tempted to ask if an objective and unprejudiced account of Heloise and Abelard has ever been written.

The answer comes, definitely in the affirmative, in Etienne Gilson's book. Professor Gilson is singularly well equipped to extricate the medieval lovers from the maze of confusion in which the incredible interpretations of many historians have left them. It is impossible to think of a better man for the job. His qualifications are hardly a secret: he is among the foremost living philosophers, and a unique authority on the medieval age. The present book is a typical example of the extraordinary endowment of his scholarship, and worthy to be compared with anything in its field. In happy contrast to the muddle of subjectivity which confronts anyone inquiring into the circumstances of the twelfth-century tragedy, Professor Gilson has written ably and with admirable fairness. Virtually every observation which he has to offer is substantiated and confirmed, either from the correspondence of Heloise and Abelard themselves, or from contemporaneous manuscripts. At times one has the impression that it is not so much the author writing as it is Heloise and Abelard telling their own story. The notes, which cite a source for nearly every line, are an indubitable witness to the prodigious research that went into the preparation of the study. (The notes, by the way, the publishers commendably reserve for the end of the book, lest the more leisurely and less erudite reader be distracted from the pleasures of the smoothly flowing text. Would that more publishers banished their grim footnotes to less conspicuous parts of the volume!) The letters penned by the tragic pair to each other are unsurpassed masterpieces of gracefully polished Latinity, and so much of their beauty seeps into the narrative that the artistry becomes enchanting in its literary

power. With such masters as the mellifluent Saint Bernard and the elegant Peter Abelard in the lists against each other, their contest, in spite of its fundamentally pathetic element, is ravishing with the splendor of their Latin virtuosity. The translation is superb; so perfect is the English that one would never suspect that it was a translation were the fact not noted in the front of the book.

Perhaps it is only fair to warn the prospective reader that the book is not universal in its appeal. It is not just a love story, even though it be about two of the world's greatest lovers. It is not a romance in the ordinary sense, or any sort of historical novel, granting for the present that such a thing validly exists. It is a painstaking examination and a sympathetically human analysis of what there is to be known of the characters of Heloise and Abelard. The author presumes that his readers are acquainted with the facts of the story before they come to him. But for the chosen band for whom the book is meant, here is a rare treat. The few hours of reading are a sheer delight.

L.K.

The Franciscans Came First. By Fanchon Royer. Patterson, N.J., St. Anthony Guild Press, 1951. pp. xi, 195, with bibliography, index and illustrations. \$2.50.

If one can take joy in a deed well done, the joy that belongs to the sons of St. Francis must assuredly be great. The accomplishments which the early Franciscans achieved in the first settlements of Mexico and California are present even to our own day. Still it is worth noting that if the deeds of these men cause wonderment, as indeed they do, how much more worthy of admiration are these holy men themselves. And it is in *The Franciscans Came First* that one receives a clear and interesting account of the most important of these Franciscan missionaries together with the works which they effected.

From the portrait of Padre Toribio de Montolinia, a man of tireless zeal, we get a glimpse of the difficulties involved in converting thousands of savages to Christ. We also see Pedro de Betancourt who, finding it impossible to assimilate his studies for the priesthood, chose to humbly serve his Master in the garb of a lay brother in the Third Order of St. Francis. It was by reason of his benevolent affection for the poor, manifested in his care of the sick, together with his solicitude for the souls of the rich, that he was known as "first in the hearts of his countrymen." Then there is the happy Fray Margil de Jesús who sang and preached his way along the entire

length of Mexico, even up to the shores of the Mississippi River. After his death it was noticed that his feet, which had been worn and scarred from his many journeyings, had become soft and white. The life of Fray Junipero Serra, the Apostle of California, whose name has been heralded throughout the nation, will be of special interest to everyone. For thirteen years, leading a holy apostolic life, he labored in California, founding nine missions, each of which is still in existence.

Fanchón Royer presents her writing in a clear and stimulating manner which makes for enjoyable reading and untiring interest from beginning to end. Although *The Franciscans Came First* is the result of much historical research, she renders the facts palatable to every reader.

One would have liked to have seen, however, the lives of nine men with such universal appeal, given a more lengthy treatment.

J.F.

The Convent Mirror. By Very Rev. Frederick T. Hoeger, C.S.Sp. pp. 246. Frederick Pustet Co., New York and Cincinnati, 1951. \$3.00.

During thirty of the years of his priestly life, Father Hoeger has given conferences to religious priests, brothers, and nuns. This book makes available for future years the thoughts, and suggestions which were the topics of those conferences. In thirty-five chapters he very effectively covers the ideal for which every religious must strive; the needs which they must supply by way of prayer, study, and devotion; the deficiencies they must overcome.

In the first chapter of the book, i.e., the first conference, he points out that "religious cannot safely reach down into the whirlpools of the world to lift others up to God unless they regularly re-tie themselves to God by meditation and other approved practices of religious life. . . . Religious must by long and planned effort make union with God so beautiful and inspiring, that men of the world will want to imitate it from afar even in their own limited sphere of daily life. Holiness must be the first concern of religious. External activity, even in the service of souls, must come second."

The book is more than the title, *Mirror*, would suggest; for it does more than reflect one's image. Just as a true image cannot be corrected by varying the medium of reflection, but by reordering the subject, so also does this book indicate the manner of reordering the subject—the soul of the religious. Throughout the conferences while pointing out the ideal, and clearly, without suppression, picturing

the real, he indicates the necessary corrections to bring about a reformation.

The style is easy, flowing and intimate, while the matter treated contains many gems culled from the Gospels and spiritual writers. This book should prove of much practical and spiritual value to religious.

L.P.

The Early Days of Maryknoll. By Raymond A. Lane, M.M. David McKay Company, pp. viii, 311. \$3.00.

The United States in the early part of the century was still considered by many, at home and abroad, as a mission territory. It was looked upon only as a place to which missionaries were sent, and not as a land from which missionaries should come. In a short space of time, a little more than a quarter of a century, Maryknoll has done much to prove that America and Americans would be second to no one in spreading the source of Eternal Life, the Gospel of Jesus Christ.

Bishop Lane has presented to his readers a treasure of facts and interesting stories which went into the foundation and growth of this first American Foreign Mission Society. He has done this in such a way that the reader will find it difficult to put the book down without having first consumed the last page and chapter.

At the present time, Bishop Lane is the third General Superior of Maryknoll. He therefore can be considered an authority in relating the *Early Days of Maryknoll*. His Excellency was one of the first students to purchase a one way ticket to Ossining and Maryknoll. He was a student at the house of studies when it was only a little white farm house, and he was present when the doors of the present magnificent structure were opened. It is here in the building of the new seminary and the maintaining of their foreign mission magazine that we get a glimpse of the part played by prayers and donations from the little people of America in proving to the world how mission-minded Americans can really be.

Not to be over-looked is Bishop Lane's excellent portrayal of the two remarkable co-founders, Father Frederick Price and Father James Anthony Walsh. These two men, as different from each other as night is from day, combined their talents for the love of God and His Church. Bishop Lane's picture of these two men will convince his audience that the founding of the American Mission Society was without any question in the hands of two very capable and holy men of God.

The reading of *The Early Days of Maryknoll* assures the reader many an enjoyable moment. It is also colored with humorous stories and tales of seminary days. The life of a student is followed from the beginning of his seminary days and ends with the priest of God toiling in the vineyard of the Lord.

American Catholics can feel justly proud of "Their Society." "Going therefore teach ye all nations. . . ." America has answered this call through Maryknoll. P.W.C.

The Role of the "Sensus Communis" in the Psychology of St. Thomas Aquinas. By Edmund Joseph Ryan, C.P.P.S. Carthagen, Ohio, The Messenger Press, 1951. pp. x, 198, with introduction, notes, appendix, bibliography, and index. \$2.50.

This doctoral thesis is the first textual study of the nature of the *sensus communis*. A careful reading of it is recommended for professors of psychology, since it presents in chronological order the pertinent texts from the various works of St. Thomas (pp. 74-115). The Latin texts are given in the footnotes while the thought of St. Thomas is gracefully presented in a new up-to-date English version in the body proper. His mode of translation, to eliminate everything which would smack of the archaic, deserves special compliment for keeping the doctrine intact.

After giving us the "very words" of St. Thomas, Fr. Ryan shows us his own skill and depth of thought in his Thomistic Synthesis (pp. 116-152). This section is the heart of the book and represents the work of the philosopher rather than of the historian. However, previous to this and the textual section of the book, in order to place the problem in its proper historical background, the author first gives us a quick glance at the confusion of the nature of the *sensus communis* in Aristotle, then a clarification in Avicenna, the retrogression in Averroes, and the still unsolved problem in the texts of St. Albert the Great (pp. 1-73).

By the time we come to the texts of St. Thomas, we are more than glad that we are reaching the greatest interpreter of the Aristotelian mind, who corrected Aristotle once and for all, following the lead of the Arabian, Avicenna. The history of the problem is one of embarrassing difficulty and aptly enough, one of value. Unlike many pseudo-scientific questions which have plagued man, this one is centered at the very essence of a real problem. What is the formal object of the *sensus communis*? Fr. Ryan shows how St. Thomas answers the problem.

Yet, even for those who followed St. Thomas there was a difficulty in understanding St. Thomas. It was this difficulty which caused Fr. Ryan to write his dissertation on this particular subject. Happily he solves the apparent contradiction, leaving St. Thomas as usual in good grace both as to what he says and as to how he says it.

In the footnotes of this section the young laureate carries on a rather lively criticism of the various textbooks both in Latin and English which are in common use today. But, of course, only so far as they pertain to his subject-matter. We see such as Gredt, Grenier, Esser, Pyne, Boyer, Dolan, Gaffney, Mercier, and Brennan called to account for some of the things they have to say. Of greatest interest will be footnote 71 on page 135 where Father places his reasons to show that a distinction first given by John of St. Thomas is untenable: *Conscientia in actu exercito* in regard to external senses (incomplete consciousness) is not to be found in the mind or writings of St. Thomas, and consequently the improper reflection of the common sense on the external faculties need not be given the esoteric name of *conscientia in actu signato*. Doctor Ryan points out quite convincingly that an apparent contradiction in the writings of St. Thomas which this distinction attempted to solve is really non-existent because two texts were taken out of their true historical context. One of the main purposes of this thesis is to drive home the fact that taking the thought of St. Thomas out of historical context opens the door to unnecessary difficulties in understanding him.

For many the notion of *sensus communis* is very hard to grasp. One of the reasons is because it creeps up on the student unexpectedly. Certainly one expects to study about memory, imagination, mind, and desires in psychology; but how did this stranger steal in? Therefore, teachers in their efforts to make the correct notion of *sensus communis* as palatable as possible to hungry intellects, should avail themselves of the results of this dissertation. However, beginners would do well not to approach the problem through the historical introductions.

Archbishop Gillet's famous description of a Thomistic includes three aspects: a love for Thomas, a knowledge of Thomas, and lastly a knowledge of the moderns. Going on to fulfill this last qualification, Fr. Ryan concludes his study with the relationship of the *sensus communis* to Cerebral Pathology and Modern Psychology. The one thing missing in this work is any reference to the Commentary on Aristotle's *De Anima* by Cajetan. Certainly, at least from the historical viewpoint, it would have been interesting to see what this

famous commentator had to say in the line of Thomistic tradition.

Throughout this work the graduate of St. Louis University saw fit to retain the Latin name of this internal sense and thus avoided the still unsolved discussion as to what is the best English noun for this innominate.

The proper reward of the doctorate thesis is the doctorate. But above and beyond, this work is deserving of attention from those who are bringing the principles of Aquinas into their proper role of leadership in Catholic thought. A.G.

Precis de Philosophie en harmonie avec les Sciences modernes. Par F.—J. Thonnard A. A. Paris, Desclee et Cie, 1950. viii and 1,791 pp.

This textbook of philosophy represents a definite departure from traditional scholastic manuals, and it may well revolutionize the teaching of philosophy in modern Catholic educational institutions. Fr. Thonnard, an Augustinian of the Assumption, maintains the provocative thesis that much of what is presented in modern Thomistic manuals is concerned with what were live issues in the thirteenth and sixteenth centuries, but no longer are real problems in the twentieth century. In order therefore to meet the needs of the times, the author proposes to by-pass outmoded and purely speculative considerations, but at the same time to give students a thorough presentation of fundamental Thomistic doctrine. This is then applied to particular problems that are most pressing under the impact of modern civilization.

The plan of the work follows traditional lines. There is a four-fold division of subject matter, embracing Logic, Natural Philosophy, Metaphysics and Morals. The first part gives a summary but adequate treatment of Formal and Material Logic. The last topic treated under Material Logic is the tract on the division of the sciences, which the author develops extensively under the title of Methodology. Here he presents a detailed consideration of special methodologies in the mathematical and natural sciences, and also history, sociology and experimental psychology. By the time he is finished, this tract comprises more than half of the treatment of Logic, which illustrates rather well what the author had in mind when composing the work.

The part on Natural Philosophy is prefaced by a brief metaphysical exposition on being and causes. This is followed by the section on Cosmology, in which accidental changes are treated before substantial changes. Apart from the traditional theses, heavy emphasis

is placed on qualitative changes, their measurement, and the problems raised by their treatment in the physico-mathematical sciences. The subsequent section on Psychology is exhaustive, covering over 600 pages. Each of the major subdivisions of this science is dealt with under a twofold aspect: first experimental, then rational. This is a remarkably complete and well integrated piece of work, and in itself argues well for the wide acceptance and use of this text.

The third part deals with Metaphysics; it begins with Critica, followed by Ontology and Theodicy. The Ontology, in particular, is rather brief. In fact, the only problem that is treated in detail is that of beauty and its application to art. The section on God is conservative, however, being a syncopation of the *Prima Pars* of the *Summa*.

The concluding part on Morals follows the general tone of the work. What is normally treated in General Ethics is given a concise presentation. Then the author launches into detail on the problem of natural right, both individual and social. He supplements this with an extensive treatment of the positive science of Economics and its moral implications, then with a similar exposition of Sociology. The concluding section is devoted to politics and government, and finally, international moral problems.

From this brief sketch of the contents, it can be seen that this is at least a provocative book. The author believes it suitable for a college text, and also for use in seminaries. He wrote in French because of its adaptability to modern technical expressions, and for the convenience of the student not well prepared in Latin. And his aim throughout has been to give the reader a Thomistic synthesis of thought, both classical and modern, that will aid him in solving the current problems of life. In the latter he has succeeded rather well. As to its suitability as a seminary text, this reviewer thinks that there is too much Louvain influence for it to be acceptable as a major text in the more conservative Thomistic circles. But its utility as an introduction to, and approval of, modern positive science makes it a valuable adjunct to traditional manuals of scholastic philosophy.

A.W.

Fallen Away. By Margaret Culkin Banning. N. Y., Harper & Brothers, 1951. pp. 314. \$3.00.

Modern critics will not like this novel; it is frankly moralizing. The average neo-pagan reader will like its uncongenial moral less. That the Catholic must submit to the Church or suffer the conse-

quences is something which they will have difficulty appreciating. Yet, this moral is contained in a gripping, pathetic story which is being lived daily by countless persons who call themselves Catholics, who doggedly hold to the teachings of the Church, while denying them by their lives.

It is the story of Barbara Braniff, the carefully reared daughter of a Catholic family, who has unhappily married. Her estranged husband, a drunkard, is still alive. In spite of herself, she falls in love with a non-Catholic who wishes to marry her. Despite the fact that Kenneth Craig is not baptized and practically without any religious convictions, he is, to her, everything her husband was not. He is impatient at her delay and the uncompromising attitude of her Church in their regard. In spite of her misgivings and the knowledge of the inevitable scandal, she decides to marry him. Here, Mrs. Banning does an excellent job of showing how the mind, confronted with the alternatives of sin and sacrifice, can rationalize the problem to such a degree that what was before objectively sinful, becomes, for the moment, the only "decent" thing to do.

Thereafter, the book records her attempts at spiritual adjustment and the helpless bewilderment of her second mate at the hold which her faith has upon her. It reaches a stormy climax in the difficulties of reconciliation that present themselves within her, even after the death of the husband of her Catholic marriage.

The characters are for the most part excellently delineated. They present, at times, a harsh, but realistic picture of the so-called "Catholic-by-convenience," whose life is a constant scandal to non-Catholics. At the same time, the picture of Aunt Agatha, proper, pious and, if need be, very frank and to the point, is one that can be confirmed by constant experience. However, perhaps it is a case of *esprit de corps*, but this reviewer has not yet encountered fire-breathing priests like Father Gilroy.

One small note of adverse criticism must, unfortunately creep in. In view of the fact that the Church is a positive vital reality, which clearly sets forth its beliefs and practices, the author should have made certain of the information about the Church which she proffers. For instance, Barbara's uncle committed suicide and was refused Christian burial. In practice, however, suicide alone is not a complete reason for such a refusal. All other circumstances are considered; the person's former life, his mental health, etc. In fact, the common opinion of theologians is that suicide usually results from nervous or mental derangement, and that the person is responsible only in so far

as he had control over the act. Therefore, whenever a doubt exists as to the suicide's mental condition (as would certainly be the case here) he is given the benefit of that doubt. Likewise, Catholics are married *before* and not *after* a nuptial Mass. Only Cardinals are princes of the Church; not Bishops, nor Knights of St. Gregory.

Aside from these observations, and they are admittedly minor, this novel deserves well of the American public. It reveals in human terms the depths of a problem, the unwavering yet solicitous attitude of the Church, and offers a profound insight into the truth that try as we may, we can never run away from the insistent love of God.

F.C.

BOOKS RECEIVED

From **NEWMAN PRESS, Westminster, Md.**

I'D GLADLY GO BACK. By Arthur R. McGratty, S.J. 1951, pp. 205. \$2.75.

SHORT SERMONS ON THE GOSPELS. By Rev. P. Seebock, O.F.M. 1951, pp. 287. \$2.75.

DEVOTEDLY YOURS. By Sister Bertrande, Daughter of Charity of St. Vincent de Paul. 1951, \$3.75.

From **SEED AND WARD, N. Y.**

ADVENT. By Jean Danielou, S.J. 1951, pp. 181. \$2.50.

THE CONFESSIONS OF ST. AUGUSTINE. Books I-X. Transl. by F. J. Sheed. 1951, pp. 208. \$1.50.

THE MONKS WHO WORRIED. By Russel Collinge. 1951, pp. 23. Illustrated. \$1.00.

From **McMULLEN BOOKS INC., N. Y.**

THE FAMILY OF GOD. By Hugh M. McCarron, S.J. 1951, pp. 195. \$2.75.

From **PHILOSOPHICAL LIBRARY, N. Y.**

MEN I HOLD GREAT. By Francois Mauriac. 1951, pp. 130, with Index. \$3.00.

PRIMITIVE GOSPEL SOURCES. By P. W. Stather Hunt. 1951, pp. 344, with Appendix, Tables and Indices. \$6.00.

From **BLACKFRIARS, London.**

REVOLUTION IN A CITY PARISH. By Abbe Michonneau. 1951, pp. xxi, 189. 12/6d.

LIFE OF THE SPIRIT. A Blackfriars review. On worshipping God. A special double number concerned with liturgical prayers. Aug.-Sept., 1951. pp. 114. 2/6 net.

From **GRAIL PUBLICATIONS, St. Meinrad, Ind.**

RIME-A-DAY CALENDAR. By Placidius Kempf, O.S.B. 1951. \$1.00.

DEATHBED INVITATIONS. By Placidius Kempf, O.S.B. 1951, pp. 116. \$1.00.

From **PAULUSVERLAG, Freiburg in der Schweiz.**

- DIE DEUTCHEN MYSTIKER des 14. JAHRHUNDERTS.** By Heinrich Suese Denifle, O.P. 1951, pp. xxxii, 246, with Tables and Indices. Fr. 13.
THE WIND AND THE RAIN. A Quarterly Review. \$2.00 per annum. 47 Earls Court Rd., London, W. 8.

PAMPHLETS RECEIVED

From **THE NATIONAL COUNCIL OF CATHOLIC MEN, Wash., D. C.**

- OPENING THE GATES.** By Rev. Neil Gargan, S.J., pp. 21, \$0.20.
CRUSADE FOR GOD. By Rev. Richard Ginder. pp. 36, \$0.25.
SPRING FERVOR. By Rev. Joseph E. Manton. pp. 31, \$0.20.
THE CHRISTIAN IN ACTION—IN THE HOME. A series of radio programs. pp. 95, \$0.60.
EDUCATION FOR CHRISTIAN CITIZENSHIP. By Rev. Msgr. F. G. Hochwalt & Dr. W. H. Conley, pp. 64, \$0.30.
THE CHILD: CITIZEN OF TWO WORLDS. A series of radio programs. pp. 64, \$0.30.
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From **THE GRAIL, St. Meinrad, Ind.**

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LORD, BLESS US. By Rev. Harvey F. Egan. 1951. pp. 129, \$0.35.

From **BLACKFRIARS, London.**

- ST. THOMAS AQUINAS ON HOW TO STUDY.** 3rd Edition. Commentary by Victor White, O.P., pp. 44, 1/6d.

From **BENZIGER BROTHERS, INC., N. Y.**

- ROSARY MEDITATIONS.** By Father Mateo. pp. 128, paper: \$0.75.

SAINT JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Revs. J. B. and P. P. Walsh, O.P., and to Bro. Thomas Purchase, O.P., on the death of their sisters; and to the Rev. M. F. Morry, O.P., on the death of his brother.

ORDINATIONS The following students received First Tonsure on September 28, and the Minor Order on September 29, at the National Shrine of the Immaculate Conception, from the Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington: Albert Farrell, Hugh Mulhern, Aloysius Driscoll, William Cronin, Lawrence Keitz, Thaddeus Murphy, Henry O'Brien, Clement Burns, Joachim Curran and Daniel Nelan.

On October 1, the Most Rev. Patrick J. McCormick, D.D., Auxiliary Bishop of Washington, conferred the Subdiaconate on the following: Brothers Augustine Wallace, Vincent Reilly, Mark Joseph Davis, Gregory Fay, Hyacinth Kopfman, Kevin Carr, Patrick Reid, Leo Patten, Paul Haas, Robert Gannon, Fabian Cunningham and Peter Gerhard.

VESTITION On Rosary Sunday, the Very Rev. W. M. Conlon, O.P., Prior, clothed Brothers Jude Lochetto and Andrew Ryan with the habit of the laybrother, at the Dominican House of Studies, Washington, D. C.

PROFESSION At St. Joseph's Priory on August 5, the Very Rev. J. J. McLarney, O.P., Prior, received the renewal of simple profession of Bro. Fidelis Spaulding, O.P., laybrother.

On October 11, the Very Rev. W. M. Conlon, O.P., received the Solemn Profession of Bro. Anthony Gallup, O.P., and Bro. Jude Ferrick, O.P., at the Dominican House of Studies, Washington, D. C.

ELECTIONS AND APPOINTMENTS The Very Rev. W. D. Marrin, O.P., has been re-elected Prior of St. Vincent Ferrer's Priory, New York City. The Very Rev. V. R. Burnell, O.P., has been re-elected Prior of St. Mary's Priory, New Haven, Conn. The Rev. C. M. Mulvey, O.P., has been re-appointed Pastor St. Thomas' Church, Zanesville, and the Rev. J. J. Costello, O.P., Pastor of St. Patrick's Church, Columbus, Ohio.

VISITORS On September 18, the Most Rev. P. A. Skehan, O.P., Procurator General of the Order, visited the House of Studies. On September 22, the Very Rev. T. M. Sparks, O.P., Socius to the Master General for the North American Provinces, visited the House of Studies, and spoke to the Students.

PROVINCIAL CHAPTER On November 14, the Provincial Chapter was held at the Dominican House of Studies, Washington, D. C. The following are the Capitular Fathers: Very Reverend Maurice Conlon, O.P., Vicar of the Province. The Very Reverend Fathers, Diffinitors: James Conaty, O.P., Bertrand Taylor, O.P., Camillus Boyd, O.P., and Ambrose Howley, O.P.

The Very Reverend Fathers, Priors: Albert Musselman, O.P., John McLarney,

O.P., Philip Hyland, O.P., Dalmatius Marrin, O.P., Michael Whelan, O.P., Marcellus Raetz, O.P., Raymond Burnell, O.P., Matthew O'Connor, O.P., Andrew Nowlen, O.P., Mannes McDermott, O.P., and Francis Monroe, O.P.

The Very Reverend Fathers, Masters of Theology: Francis O'Daniel, O.P., Lawrence McMahon, O.P., Gregory Fitzgerald, O.P., Jerome Callan, O.P., and Edward Brennan, O.P.

The Very Reverend Fathers, Ex-Provincials: Raymond Meagher, O.P., and Stephen McDermott, O.P.

The Very Reverend Father, Regent of Studies: Fabian Mulhern, O.P.

The Very Reverend Fathers, Privileged Masters of Students: Pius Johannsen, O.P., Albert Drexelius, O.P., and Luke Thornton, O.P.

The Very Reverend Fathers, Preachers General: Henry Healy, O.P., Louis Rumaggi, O.P., Edward O'Hearn, O.P., Lawrence Finnerty, O.P., Berchmans Logan, O.P., Anthony Maher, O.P., Hugh Welsh, O.P., Paul Doane, O.P., Louis Farrell, O.P., and John Dominic Walsh, O.P. The Very Reverend Clement Thuente, O.P., was excused.

The Reverend Fathers, Socii to Priors: Donald McMahon, O.P., Celestine Taylor, O.P., Berchmans Finnin, O.P., Malachy Smith, O.P., Francis McCadden, O.P., Raphael Gallagher, O.P., Andrew Fleming, O.P., Leo Novacki, O.P., Dalmatius Enright, O.P., Justin Routh, O.P., Hyacinth Sullivan, O.P., Reginald Dooley, O.P., and Bernard Sheridan, O.P.

The Reverend Fathers, Delegates: Arthur Kelly, O.P., Maurice O'Leary, O.P., Urban Bergkamp, O.P., Jerome Tierney, O.P., Francis Nash, O.P., and Fabian Whittaker, O.P.

The Very Rev. T. S. McDermott, O.P., S.T.Lr., postulated by the Chapter, was again confirmed as Provincial by the Most Reverend Emmanuel Suarez, O.P., Master General.

SAINT ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their sympathy and prayers to Bro. Humbert Crilly, O.P., and Bro. Anthony Cortese, O.P., on the death of their fathers, and to Fr. John Henry, O.P., on the death of his mother.

VESTITION Following a ten-day retreat conducted by the Most Rev. Finbar Ryan, O.P., Archbishop of Port-of-Spain, Trinidad, forty postulants received the habit of the Dominican Order on August 30, 1951, from the Very Rev. V. R. Hughes, O.P., Prior of St. Peter Martyr Priory, Winona, Minnesota.

PROFESSION The following Clerical Novices made Simple Profession to Father Hughes at Winona on August 31, 1951: Nicholas Thielen, James Cleary, Joachim Miller, Vincent Bryce, Daniel Roach, Ceslaus Krenzke, William Bernacki, Samuel Clift, Ignatius Campbell, Gilbert Roxburgh, Colum Daley, Nathaniel Keeley, Walter O'Connell, Stanislaus Gorski, Cletus Wesels, Fabian Powers, Sixtus Sullivan, Isidore Metzger, Alexander Moore, Bruno Bogert, and Paul MacLeay. The following brothers were professed at later dates: Alexius Bledsoe and Reginald Doherty, September 1; Michael Murphy and Hugh Weisner, September 3; Victor LaMotte, September 5; Arthur Becker, September

9: Sylvester MacNutt, September 10; Celestine Walsh, Brendan Marchand, and Terence Holocheck, September 19; Humbert Crilly, September 27; Adrian Swanke, October 11; and Angelus de Alvear, October 23. On November 3, 1951, Bro. Paul Leahy, lay-brother novice, made Simple Profession to the Very Rev. John E. Marr, O.P., Prior of the Dominican House of Studies, River Forest, Illinois.

PROFESSION Bro. Kevin O'Rourke made Solemn Profession to the Very Rev. J. A. Driscoll, O.P., Prior of St. Rose of Lima Priory, Dubuque, Iowa, on September 15, 1951.

MINOR ORDERS The Most Rev. Henry P. Rohlman, D.D., Archbishop of Dubuque, gave First Tonsure to the following on October 28, 1951: Brothers Aquinas Connelly, Albert Moraczewski, Peter Dunne, Ambrose Windbacher, Augustine Bordenkircher, Damian Fandal, Ferrer Pieper, Francis Kelly, Thaddeus Coverdale, Matthias Simlik, Christopher Kielsing, Leonard Wakefield, and Kevin O'Rourke. The following morning the Most Rev. Leo Binz, D.D., Co-adjutor Archbishop of Dubuque, conferred the minor orders of Porter and Lector on the same thirteen Brothers.

MAJOR ORDERS Archbishop Binz also ordained Brothers George Welch, Hilary Freeman, Lewis Shea, and Bertrand Morahan to the Diaconate. These ordination ceremonies were the first to be held in the chapel of St. Rose Priory, Dubuque, Iowa.

HOLY NAME PROVINCE

PROFESSION On Sept. 10, at the House of Studies, Oakland, Calif., the Very Rev. Patrick J. Kelly, O.P., Prior of the convent, received to their solemn profession Brothers Fabian Parmisano, O.P., and Urban Bates, O.P.

VISITOR Father Gerald Vann, O.P., preaching and lecturing now along the west coast, has been staying at the House of Studies, Oakland, where he conducted the annual community retreat.

ELECTIONS AND APPOINTMENTS The Very Rev. Francis H. Ward, O.P., and the Very Rev. Thomas H. McElhatton, O.P., are the new priors respectively of the Convent of the Immaculate Conception, Ross, Calif., and the Convent of Saint Dominic, San Francisco, Calif.

The Rev. Bertrand G. Moore, O.P., and the Rev. Lawrence E. Sanguinetti, O.P., have been appointed pastors respectively of Saint Vincent Ferrer's church in Vallejo, Calif., and of Saint Dominic's church in Los Angeles, Calif.

REQUIEM On Sept. 14, a Solemn Mass was celebrated in the chapel of the House of Studies for the repose of the soul of the former Master General, the Most Rev. Martin Stanislaus Gillet, O.P. The Very Rev. Benedict M. Blank, O.P., Provincial, was celebrant; the Very Rev. Kevin P. Meagher, O.P., was deacon; and the Rev. John D. Fearon, O.P., was subdeacon.

FOREIGN CHRONICLE

JAPAN

A novitiate for the training of Japanese novices has been established at Sendai, Japan.

PROVINCIAL
ELECTIONS

Recent Provincial elections in the Order have included the following: The Very Rev. Fathers Marcolinus L. Daffara, O.P., of the Province of St. Peter Martyr, at Genoa; Gerard Pare, O.P., of the Province of St. Dominic, in Canada; Justus Fernandez, O.P., of the Province of Aragon, at Valencia; Pius Gonzalez, O.P., of the Province of St. John the Baptist, at Lima, Peru; Albert Avril, O.P., of the Province of France, at Paris; and Damasus Beland, O.P., of the Province of Lyons.

SISTERS' CHRONICLE

Dominican Sisters of the Sick Poor, New York City

The annual retreat for the community was conducted by the Reverend Joseph A. Manning, O.P., September 1-10. Father Manning also presided at the final profession of Sister Joseph Maria and Sister Mary Christopher, which took place at the close of the retreat.

Sister Mary Pius Moloney died on Oct. 1, in the thirty-seventh year of her religious profession. R.I.P.

Congregation of St. Catherine of Siena, Racine, Wisc.

On the Feast of the Assumption of the Blessed Virgin Mary, nineteen novices were admitted to their First Profession, and five sisters pronounced their final vows. Twenty-five postulants received the habit of the Order on the Feast of St. Hyacinth, Aug. 17.

On August 5, Sister M. Josephine Riordan celebrated the diamond jubilee of her religious profession, and fourteen Sisters celebrated the twenty-fifth anniversary of their profession.

A retreat for the Holy Rosary Chapter of Dominican Tertiaries was conducted in the Convent Chapel October 12-14 by the Rev. C. Graham, O.P.

Lectures on Thomistic theology for the laity opened for the new season on Oct. 14. The lectures are given by the Rev. J. R. Aumann, O.P., at St. Catherine's High School following Holy Mass and a sermon in the Convent Chapel.

Recent deaths in the community were those of Sister M. Estelle Buresch, on Aug. 5, and Sister M. Ruth Latourelle, on Oct. 28.

Congregation of the Immaculate of Mary, Akron, Ohio

The Rev. B. C. Werner, O.P., conducted a retreat at Our Lady of the Elms August 5-11 for sixty-eight Sisters.

Commemorating the Silver Jubilee of Sister M. Colette and Laurene on Aug. 26, the Most Rev. Floyd L. Begin, S.T.D., Vicar General for Religious, offered a Mass of Thanksgiving. Ceremonies of final Profession followed for Sisters Rosemary, Marie, Peter, Mariellen, Eloise and Gerard. Sisters M. Thomasine and Andrew pronounced their vows for the first time.

On Oct. 8, Sister M. Magdalene, O.P., died in the 67th year of her religious profession.

Monastery of Our Lady of the Rosary, Summit, N. J.

The annual Community retreat, beginning on the feast of the Transfiguration and ending on the feast of Our Lady's Assumption, was conducted this year by His Excellency, the Most Rev. Finbar Ryan, O.P., Archbishop of Trinidad.

Visitors to the monastery during the month of September included the Rev. Wilfred E. Myatt, c.j.m., Willowbrook Seminary, Hyattsville, Md.; the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy M. Sparks, O.P., Socius to the Master General.

The thirtieth annual Rosary Pilgrimage took place on Oct. 7. The Rev. Charles B. Crowley, O.P., of the Sacred Heart Priory, Jersey City, was guest speaker. The Very Rev. Hubert H. Welsh, O.P., of St. Catherine of Siena's Priory, led the Rosary Procession. Solemn Benediction of the Most Blessed Sacrament was given by the Rev. Edward L. Phillips, O.P., assisted by the Very Rev. John Bain of the Oratory School, Summit, N. J., and Father Welsh.

On December 9, one professed novice made profession of perpetual vows and one novice made temporary profession.

Dominican Nuns of the Perpetual Rosary, Rome, Italy (American Foundation)

On Aug. 4, Feast of Our Father St. Dominic, the Nuns had the rare pleasure of a visit from six Carmelite Nuns from Cleveland, Ohio, enroute to a foundation in Nairobi, East Africa. They were accompanied by three aspirants. After a pleasant recreation at the parlor grille, the Carmelites went to the Chapel and the Dominicans to Choir where both Communities joined in the singing of the Benediction hymns.

The Devotions of the Forty Hours were held in the Monastery Church from Aug. 31 to Sept. 2. The opening Solemn Mass and the Missa pro Pace on the following day were celebrated by Rev. Ambrose Brambilla, Barnabite, assisted by Priests and Students of the Barnabite Order. The Holy Hours on both evenings were likewise conducted by Father Brambilla, Barnabite. The closing Solemn Mass was celebrated by Very Rev. Phillip M. Caternini, O.P.

On Oct. 10, Feast of St. Louis Bertrand, Solemn Mass was celebrated by Very Rev. Bernardo Abbate-Rizzo, O.P., Pastor of the Church of the Minerva and Sub-Prior. The Deacon and Sub-Deacon were also from the Minerva, and a choir of Dominican Students from the Minerva Convent sang the Mass. In the evening Solemn Benediction was given by Very Rev. Father Tindal-Atkinson, O.P., English Socius to the Master General, assisted by Rev. E. McDonald, O.P., and Rev. A. Hinnebusch, O.P.

Recent visitors to the Monastery included: Most Rev. Paul A. Skehan, O.P., Procurator General of the Order; Rev. Fathers A. Horrigan, John P. Bohen, Dennis P. Reardon of Harrisburg, Penn.; Rev. Mother Mary Edwardine, O.P., Marymount, Tacoma, Washington; Sisters Mary Cinthia, O.P., and Maria Aquinas, O.P., of Sinsinawa, Wisconsin.

St. Catherine of Siena Convent, Fall River, Mass.

The retreat for novices, Aug. 20-28, was preached this year by Rev. Sebastian M. Piche, O.P. At its close, a postulant, Paulette Degagne, received the holy habit. On August 30 five novices made their first profession.

A High Mass of Thanksgiving was offered on Sept. 4 in the Chapel of the

Motherhouse by Rev. Louis Bertrand Goulet, O.P., Chaplain, in observance of the 60th anniversary of the foundation of the Congregation.

On Sept. 16 Rev. Antoine Lanoue, O.P., Pastor, celebrated Solemn Mass in St. Anne's Church to commemorate the 60th anniversary of the Dominican Sisters' assuming charge of the parochial school.

Rev. Vincent Ferrer McHenry, O.P., of Providence College began, on Oct. 3, a series of monthly lectures on the sacraments for juniors and seniors of Dominican Academy.

On Oct. 4 Sister Imelda Gauthier, O.P., celebrated her Golden Jubilee of religious profession.

Congregation of St. Mary, New Orleans, Louisiana

On Rosary Sunday the high school and college students, parents and friends joined the religious in the procession in honor of the Queen of the Most Holy Rosary. Rev. D. A. McAuliffe, O.P., preached and Rev. A. Vitie, O.P., gave Benediction at an outdoor shrine erected on the campus.

On Oct. 17 Rev. A. Vitie, O.P., celebrated Mass and addressed the High School Alumnae on the occasion of their annual Homecoming. After the breakfast the officers for the coming year were installed.

On Mission Sunday the Archdiocesan Catholic Students Mission Crusade presented a very beautiful and impressive program under the direction of Sister Mary Aquin, O.P., of St. Mary Dominican High School. The pageant was staged in Jackson Square facing St. Louis Cathedral. Children from all the Catholic schools of the Archdiocese participated.

On Oct. 24 the second annual "Fatima Night" sponsored by the College Alumnae was observed in the College Chapel. Rev. A. Vitie, O.P., led the rosary and gave Benediction of the Most Blessed Sacrament. Rev. Leo Shea, O.P., delivered the sermon.

Founders Day was observed on Nov. 5 to commemorate the coming of the Dominican Sisters to New Orleans from Cabra, Dublin, Ireland. The students, dressed in academic cap and gown, attended High Mass celebrated by Rev. A. Vitie, O.P., Chaplain of the College. In the evening the traditional Torch and Shamrock ceremony and program was given in the auditorium. The life of Sister Mary Philomene Close, O.P., revered teacher and accomplished musician and composer was reviewed. Miss Mary O'Kieffe of the Class of 1910 entertained the audience with reminiscences of her school days at Dominican. Rev. Leo Shea, O.P., addressed the assembly and Rev. A. Vitie, O.P., acted as Master of Ceremonies.

On Nov. 15 Sisters Mary Louise and Joan attended a meeting of the Louisiana Home Economics Association.

The College Alumnae returned, on Nov. 18, for the annual Homecoming. Rev. Leo Shea, O.P., was the speaker for the occasion. The new officers were installed after the Mass offered by Rev. A. Vitie, O.P.

On Nov. 16 St. Mary's College was hostess to the Catholic Business Education Association. The Association held its regional meeting on that day.

Sister Mary Alexaidia, O.P., Sister Mary Louise, O.P., and Sister Mary de Lourdes, O.P., attended the convention of the Southern Association of Colleges and Secondary Schools held in St. Petersburg, Florida, Dec. 2-8.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Recent deaths include those of Sister M. Clarice Mulcrone and Sister Monica Lacey.

The Most Reverend Archbishop Finbar Ryan, O.P., Port of Spain, Trinidad, Bishop Edward C. Daly, O.P., Des Moines, the Very Reverend Edward L. Hughes, O.P., the Very Reverend T. M. Sparks, O.P., the Very Reverend John A. Driscoll, O.P., were guests on August 19. Archbishop Ryan's address gave Recollection Sunday inspiration to the several groups of Sisters and Novices.

"Personal Participation in the Mass" was the subject of a moving and practical conference given by the Reverend Benedict Ehmann of Watkins Glen, New York, August 23.

New foundations added this fall are St. Anne School, Wausau, Wisconsin, and SS. Peter and Paul School, Tulsa, Oklahoma.

After two years spent in the study of music at Villa Schifanoia, Florence, Italy, Sister M. Gertruda joins the faculty of Rosary College, River Forest. Sister M. Guala, after a year's study of art in Florence, is assigned to Edgewood College, Madison. Sister Maria Michele, Ph.D., also a returning student, is instructor in Italian at Rosary College.

On September 28, the Rt. Rev. Dom M. Columban Hawkins, O.C.S.O., Abbot of Our Lady of Guadalupe Abbey, Pecos, New Mexico, gave a conference to the Sisters and Novitiate on "The Message of the Little Flower of Jesus to our Day."

The Very Reverend J. A. Driscoll, O.P., concluded the Triduum for seven postulants and two professed novices who were admitted to Reception and Profession on October 2. The Reverend P. M. J. Clancy, O.P., conducted the annual pupils' retreat, closing it on Rosary Sunday with a sermon and the blessing of roses.

On October 14, the fourth-degree Knights of Columbus of the Mazzuchelli Council, Freeport, Illinois, lead the biennial pilgrimage of Knights and their families to St. Patrick's Church, Benton, Wisconsin, to honor the memory of their patron, the Very Reverend Samuel Mazzuchelli, O.P., missionary of the Tri-State area of Wisconsin, Iowa, and Illinois, 1835-1864. After Rosary Month devotions in the Church and a eulogy preached by the pastor, the Reverend Joseph P. Haugh, the pilgrims, chanting the eighty-third Psalm, the opening words of which had been their patron's last words, went to the nearby parish cemetery to place a floral cross on his grave.

The Adult Education Program, Evening Courses, at Rosary College has begun under the direction of Sister M. Gilbert with an enrollment of ninety-five men and women. Elementary Arts and Crafts, Increasing Reading Ability, Conversational French and Italian, Dante, and Tailoring are among the courses offered.

Sister Mary Ellen participated in a roundtable discussion on Christian Social Action in Interracial Relations sponsored by the National Council of Catholic Men on October 7.

On October 21, Delta Sigma, Rosary College Journalism Society, was host to the first NFCCS Regional Press Commission Workshop of the year.

Sister M. Thomasine lead a panel on "Economic Matters Affecting International Peace" at a meeting of the Catholic Association for International Peace in New York on November 10-11.

Sacred Heart Convent, Springfield, Illinois

Among the honored guests at the Convent on the occasion of the consecration of Most Reverend John B. Franz, Bishop of Dodge City, Kansas, on August 29, were Very Reverend T. M. Sparks, O.P., Socius to the Master General; Most Reverend Albert L. Fletcher, D.D., Bishop of Little Rock; Reverend Patrick M. J. Clancy, O.P., of the Dominican House of Studies; Mother M. Aloysia, O.P., and

Sister M. Theodosia, O.P., of Great Bend, Kansas. Mother Mary Imelda, O.P., and Sister M. Ernestine, O.P., Principal of Cathedral School, Springfield, attended Bishop Franz's installation in Dodge City on September 12.

An outdoor Rosary procession was conducted by the students of the Academy during October. After visiting the shrines on the campus, the students assembled in the Chapel for Benediction.

The Rogers Hospital and Convent were blessed and dedicated by the Most Reverend Albert L. Fletcher, D.D., Bishop of Little Rock, on October 3. Both hospital and convent were dedicated to the Immaculate Heart of Mary.

Dom Hubert von Zeller, O.S.B., noted English lecturer and author, addressed the student assembly on October 3.

The Thomist Association lectures were resumed on October 14 in the Academy assembly hall. The current series is being given by Father Jude Nogar, O.P.

Sister Mary Blanche and Sister Mercedes of the Academy faculty attended the Conference of the Illinois Catholic Secondary School Principals in Chicago on November 1.

Most Reverend William O'Connor, D.D., said Mass in the convent Chapel on October 27 and later entertained the Sisters with an account of the dedication of the memorial to Father Marquette at Utica, Illinois.

Members of the Third Order held their annual get-together on Sunday, October 28. A friendly informal gathering in the auditorium followed Benediction in the convent Chapel.

A number of Sisters attended the National Catechetical Congress of the Confraternity of Christian Doctrine in Chicago, November 7-11.

Recent deaths include those of Sister Mary Patrick, Sister Mary Bonaventure, Sister Mary Baptist, and Sister Mary Clare.

Immaculate Conception Convent, Great Bend, Kansas

The Wichita Diocese was bisected on May 19. Our Motherhouse is now in the new Dodge City Diocese of which the Most Reverend John B. Franz, D.D., is the Ordinary. His Excellency honored the Community with his presence, October 21.

With the commencement of the scholastic year, the new Parish of the Magdalene, Wichita, Kansas, of which the Rev. Geo. Schmidt is pastor, opened its school in September, 1951. Eight Sisters of the Community are privileged to teach there.

Mother M. Bona, O.P., passed away on September 30, in the 57th year of her Religious Profession. Her passing closes the last chapter of the Pioneer History of this Community because Mother Bona was the last survivor of those who came from Brooklyn to help establish this community. Forty-three years of her life were given to the education of youth. Her busy and fruitful teaching career was interrupted twice: in 1922 when she was elected as Mother General of the Community, and in 1933 when she completed the unexpired term of office of the Mother General who died in office. During the last few years, she worked to supply blind children with reading materials which she transcribed into the Braille. R.I.P.

Sacred Heart Convent, Houston, Texas

A Fall Festival for the benefit of the chapel fund was held on the convent grounds on the fourteenth of October. The outstanding feature was the colorful United Nations Pageant which was staged by pupils of schools under charge of the Dominican Sisters.

Sister M. Perpetua and Sister M. Stephana attended the meeting of librarians

of the Fifth Texas District, which was held at the University of Houston on October 13.

Sister M. Paul and Sister M. Emile attended the Annual Convention of the Texas Chapter of the I.F.C.A., which was held at St. Mary's Academy on November 2, 3, and 4.

On All Saints Day the Dominicans of Houston were hostesses at a meeting of all principals of the Catholic schools in Houston, under the leadership of Rev. Francis H. Conner, assistant superintendent of the diocesan schools.

Dominican Nuns of the Perpetual Rosary, Camden, New Jersey

Culminating a year's observance of the Golden Jubilee of the Camden Foundation, on Monday, September 24th, the Community had the great privilege and joy of having the Monastery Chapel of the Queen of the Most Holy Rosary solemnly consecrated as the principal and most fitting Jubilee offering. His Excellency the Most Reverend Bartholomew Eustace, Bishop of Camden, performed the ancient and inspiring three hour ceremony assisted by the Diocesan Clergy. Reverend W. A. McLoughlin, O.P., Chaplain, and several Fathers from Holy Name Priory, Philadelphia also took part.

A Solemn Pontifical Mass was celebrated on September 25th by His Excellency, the Most Reverend Finbar Ryan, O.P., Archbishop of Port of Spain who by the gracious wish of the Bishop of Camden used the Episcopal Throne and Crozier. At this Mass the sermon was preached by the Very Reverend Edward L. Hughes, O.P., Provincial of St. Albert's Province, who has been associated with the Community as Preacher in the major celebrations of the past twenty-six years.

Very Reverend T. M. Sparks, O.P., Socius to the Master General, celebrated Solemn Mass for Living and Deceased Benefactors on September 26th, the thirty-first anniversary of the death of the Venerated Founder of the Nuns of the Perpetual Rosary, Reverend Damian Marie Saintourens, O.P. Archbishop Finbar Ryan, O.P., preached the sermon.

In the afternoon Archbishop Ryan presided at a Ceremony of Clothing, Sister Mary Mark Pidgeon receiving the Holy Habit. The Archbishop was assisted by Reverend W. A. McLoughlin, O.P., who also preached the sermon.

The Blessing of the Holy Father was received for the Community and all taking part in the three days of celebration.

Congratulatory cables, letters and blessings were received from His Eminence Cardinal Tedeschini; His Excellency the Most Reverend Amleto Cicognani, Apostolic Delegate; Archbishop Walsh of Newark; The Most Reverend Father Suarez, O.P., Master General; Their Excellencies The Most Reverend Bishop Daly, O.P., and Most Reverend Bishop O'Connor, Rector of the North American College Rome; Most Reverend Paul Skehan, O.P., Procurator General; Very Reverend Raymond Meagher, O.P., Ex-Provincial, and many of the Fathers.

On Rosary Sunday the Shrine Chapel was filled in spite of the heavy rain storms. Reverend W. A. McLoughlin preached the sermon closing a very fruitful public Novena preached by Father in preparation for the Feast of the Most Holy Rosary.

Congregation of the Most Holy Rosary, Newburgh, N. Y.

The Community of the Most Holy Rosary, rejoices over the reception of the *Decretum Laudis*, which was granted in June, 1951.

The opening of the Bishop Dunn Memorial on September 12 by the Sisters

of the Community gives to the City of Newburgh one of the most modern and well-equipped grade schools in the Archdiocese of New York. It is also the first building to bear the name of the great Mission-minded Bishop, who did such memorable work for the Society of the Propagation of the Faith. He was the Ecclesiastical superior of the Community at the time of his death and is buried in the Community cemetery at Mt. St. Mary.

The Casa San José, the former grade school, now completely remodeled, serves as the Novitiate house.

At the Solemn High Mass on St. Dominic's Day, the celebrant, Reverend A. P. McEvoy, O.P., was assisted by the Reverend M. T. Smith, O.P., as deacon, and Reverend Gerald King, O.P., sub-deacon. A recording of the Mass was heard in the auditorium that afternoon.

The Community retreat for the Novices and Postulants was given in June by the Reverend Justin McManus, O.P. The Reverend M. T. Smith, O.P., presided at the ceremony of profession and investiture. He was assisted by the Reverend O. D. Parent, O.P., and the Reverend Richard Vahey, O.P.

At the ceremony of Final Profession, following the retreat in August, given by Reverend F. L. Regan, O.P., temporary chaplain, the Reverend A. B. Dionne, O.P., offered the Mass. Reverend M. T. Smith, O.P., presided at the ceremony.

The Reverend J. L. Mitchell, O.P., the Reverend J. T. Carrigan, O.P., were among the Community retreat Masters.

In your charity, pray for the souls of Sister Rose Alma, O.P., Sister Grace Imelda, O.P., and Sister Mary Paul, O.P., who died during the summer months.

Holy Cross Congregation, Amityville, L. I., N. Y.

"Founders' Day" was celebrated as a family festival in Most Holy Trinity Auditorium, Brooklyn, New York, on September 2, to commemorate the initiation of the work of the Sisters in that parish on September 2, 1853. More than six hundred Sisters of the Congregation were in attendance.

The feast of the Nativity of Our Blessed Lady, September 8, witnessed the entrance of the largest single class of postulants into Queen of the Rosary Novitiate. Eighty young women began their religious training on this beautiful feast.

As part of the celebration of the twenty-fifth anniversary of organization, Bishop McDonnell Memorial High School, held the first religious alumnae reunion on September 15. More than five hundred alumnae, members of twenty-two religious congregations attended, among them were about one hundred fifty alumnae who are now members of Holy Cross Congregation. During the quarter of a century of its existence, more than eight hundred alumnae have become members of forty-six different congregations—cloistered, semi-cloistered, nursing, missionary and teaching Sisters. There was great rejoicing among teachers as well as class groups when many who had not met for decades greeted one another.

A unique event was the dedication of the Diamond Jubilee issue of the Yearbook of Queen of the Rosary Academy, Amityville, to Reverend Mother M. Charitas, O.P., Superior General 1928-1943, the oldest living alumna of the class that began work in the Academy seventy-five years ago.

The first Superintendent of Schools for the diocese of San Juan, in which the Sisters of the Congregation teach in five schools, has been appointed by His Excellency, Most Reverend Bishop James Davis, in the person of Reverend John F. Mueller, S.M. Much good is expected for the schools from this appointment.

An Institute on Religious and Sacerdotal Vocations was held at Fordham

recently. Among the nine hundred religious and priests attending were representatives of the Congregation.

The Silver Anniversary of the new building of Fourteen Holy Martyrs School was celebrated this fall. The enrollment approximates one thousand children. Ground was broken on November 11 for the new school of Queen of the Most Holy Rosary in Roosevelt, L. I. The Sisters will staff this school September, 1952.

An inspection of St. Catherine's Hospital was held during the month of September by the Board charged with national accreditation of Schools of Nursing.

The Sisters from St. Catherine's and Mary Immaculate Hospitals attended the Convention of the Catholic Hospitals Association of the United States and Canada, in Philadelphia; the Convention of Physio-therapist in Denver, Colorado; and the Convention of the American Pharmaceutical Association in Buffalo. A new educational building, Madden Hall, was opened in Mary Immaculate Hospital in September and dedicated to Sister Mary Eugenia, O.P., who has devoted the entire sixty years of her religious life to hospital progress. Science laboratories, nurses' library, classrooms and offices are located in the new building.

Groups of Sisters from our Congregation were present at the Solemn Requiem Mass offered in St. Vincent Ferrer's Church, New York City, for Archbishop Stanislaus Gillet, Master General of the Dominican Order from 1929-1946.

The Pilgrim Virgin was received with great honor and acclaim at the Juniorate in Water Mill in September and at the Novitiate Chapel, Queen of the Rosary, in November.

During the Thanksgiving Recess, the Community Celebration for the six Golden Jubilarians and the nineteen Silver Jubilarians of 1951 was held at Dominican Commercial High School Auditorium, Jamaica, N. Y. Reverend Mother M. Anselma, O.P., Prioress General, the Mothers of Council and our Spiritual Director, Reverend Eugene J. Crawford, joined the Superiors and more than five hundred Sisters in honoring the Jubilarians.

Reverend Mother M. Anselma, O.P., will sail for Puerto Rico in December to hold visitations in nine foundations in which eighty-two Sisters are laboring.

Three retreats for laywomen were held in Our Lady of Prouille Retreat House, Amityville. Very Reverend Leonard Gownly, O.P., Reverend Francis Fahey, S.J., and Reverend Edward Lodge Curran directed the retreats.

Among the visitors at the Mother House were: Sister Mary Richard and Sister Roseann of Our Lady of the Elms Convent, Akron, Ohio; Reverend Ramon Martinez, Chaplain of the Carmelite Nuns, Santurce, Puerto Rico, accompanied by Reverend John Tackney, C.S.S.R., of St. Cecilia's Parish, New York and Reverend Father Jordan, O.P., National Director of the Holy Name Society of Puerto Rico.

Sister M. Leandra, O.P., departed this life since the last issue of *Dominicana*, R.I.P.

St. Cecilia Congregation, Nashville, Tennessee

Mother Annunciata, O.P., Prioress General of the St. Cecilia Congregation of Dominican Sisters, attended the dedication of the new St. Theresa's Church, Memphis, on October 7. She was also present for the opening of the remodeled convent connected with St. Thomas School, Memphis, on the afternoon of October 7. St. Thomas School is staffed by Dominican Sisters of the St. Cecilia Congregation.

Sister Roberta, O.P., principal of St. Cecilia Academy, was one of the principal speakers at the Teachers Institute held in Nashville on October 20, and in Memphis on October 22. Her subject was: STUDENT GOVERNMENT BUT NOT STUDENT DICTATORSHIP. Other Sisters of the St. Cecilia Congregation

taking part in the panel discussions were: Sister Miriam, O.P., Sister Isabel, O.P., Sister Thomas Aquinas, O.P., Sister Perpetua, O.P., Sister Mary Edward, O.P., Sister Jane Frances, O.P., Sister Mary Jeanne, O.P., Sister Mary John, O.P., Sister Margaret, O.P., Sister Mary Frances, O.P.

The Nashville English Club met at St. Cecilia Academy on October 25. The Rev. Thomas Cashin, assistant chancellor of the Diocese, and assistant pastor of St. Mary's Church, Nashville, was the speaker for the occasion.

In the annual poster and essay contest sponsored by the Diocese of Nashville to encourage interest in Mission work at home and in foreign lands, Miss Rita Geist, a senior in St. Cecilia Academy, won first prize with her Mission poster, and Miss Virginia Marina, a senior in St. Thomas School, Memphis, was the winner in the essay contest.

Miss Janet Schenk, president of the senior class of St. Cecilia Academy, and president of the Student Council, attended the Student Council National Conference, held in Shreveport, Louisiana, on Nov. 10.

Sister Roberta, O.P., principal of St. Cecilia Academy, and Sister Thomas Aquinas, O.P., librarian of Notre Dame High School, Chattanooga, attended the Mid-South Catholic Library Conference held at Nazareth College, Louisville, Ky., on Nov. 23. Sister Roberta was one of the founders of the Mid-South Unit.

The annual bazaar sponsored by the Sodality of the Blessed Virgin Mary of St. Cecilia Academy for the benefit of home and foreign missions was held in the Academy auditorium on December 1. Sister Mary Elizabeth, O.P., head of the Art department of St. Cecilia Academy, is sponsor of the Sodality.

Monastery of Our Lady of the Rosary, Buffalo, New York

The annual novena preparatory to the Feast of the Holy Rosary was conducted by Reverend Justin McManus, O.P. The splendidly attended services concluded on Rosary Sunday with Solemn Benediction at which the secular clergy was well represented.

The members of the Immaculate Heart Chapter of the Third Order were present at Holy Mass and received Holy Communion in a body at the Monastery Chapel on Rosary Sunday. Over 300 persons participated, the Mass being the first one to be celebrated for the general attendance of the new Chapter.

Saint Catharine of Siena Convent, Saint Catharine, Kentucky

The Rev. J. B. Walsh, O.P., formerly of the Central Mission Band of Cincinnati, Ohio has recently been appointed chaplain to Saint Catharine.

The Reverend Fathers of Saint Rose School of Philosophy deliver bi-monthly conferences for the Sisters on the Theology of Religious Life. Weekly, they conduct lectures for the layfolk on the Summa Theologica of Saint Thomas.

In September, new schools were opened at Saint Joseph, Belmont, Massachusetts, where dedication took place on Sunday, October 28. The Rev. Francis V. Cummings is pastor. In Plainville, Mass., classes were begun for kindergarten, first and ninth grades at the new Dominican Academy, where there is a postulate.

Saint Agnes Academy, Memphis, Tennessee began its one hundred and first school year in a new structure of colonial design.

Sister Albertina Houston has been appointed Regent of Studies for the Congregation.

Sister Joseph Mary became a member of the teaching staff at Aquadillo, Puerto Rico.

Sister Mary Consuelo is on an exchange professorship in Havana, Cuba.

Sister Mary Peter was graduated from Sts. Mary and Elizabeth Nursing School, Louisville, Kentucky.

The Archdiocesan and Diocesan Teachers' Institutes of Louisville, Boston, Memphis and Omaha were attended by the Sisters in these regions.

At the Diocesan Teachers Institute held in Memphis on October 22, four of the Sisters were scheduled on the program. Sister Leo Marie, O.P., Dean of Siena College was one of the principal speakers. Sister Anne Raymond, O.P., senior sponsor of Saint Agnes Academy was chairman of the panel discussion on "Modernizing the Classical High School Student." Sister Mary Margaret, O.P., Librarian at the Academy was a member of the panel on "Modern High School Social Problems. Sister Mary Louise, O.P., head of the kindergarten department was a member of the panel on "Reading Readiness."

Sister Mary Margaret Kelly, O.P., Librarian at Saint Agnes Academy is President-elect of the Mid-South Regional Unit of the Catholic Library Association.

Since the last issue of *Dominicana* Sister Mary Matthew and Sister Basil have died.

On the feast of Saint Dominic Sisters Madeline, Leona, and Colette observed the fiftieth anniversary of their profession; Sisters Maria Gracia, Mary Walter, Angela and Agnes Theresa the twenty-fifth anniversary of their profession.

During the summer, approximately thirty catechetical schools were conducted by the Sisters in Nebraska and Louisiana.

On August 14-15, following a ten-day retreat, 25 postulants received the Dominican habit, 15 novices made first profession and 15 junior professed sisters renewed or made final vows. Presiding at these ceremonies was Rev. J. A. Foley, O.P., temporary chaplain to St. Catharine. The Rev. J. A. Manning, O.P., preached on each of these occasions. At the Mass sung on the feast of the Assumption of our Blessed Mother, the Rev. J. A. Foley, O.P., was celebrant, Rev. T. E. Hennessy, O.P., deacon, Rev. E. M. Rogers, O.P., sub-deacon.

The tenth annual bus pilgrimage from St. Louis Bertrand Church of Louisville, Kentucky, was conducted on Sunday, October 21. The destination was Saint Catharine, Kentucky, the first Motherhouse of Dominican Sisters in the United States. Compline and the Salve Regina were sung by the Sisters. The Rev. J. B. Walsh, O.P., addressed the group of pilgrims and gave benediction.

Retreats at the Motherhouse were preached in June by the Rev. J. A. Fitzpatrick, O.P.; in July for the superiors by the Rev. J. A. Foley, O.P.; in August, by the Rev. J. A. Manning, O.P.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

Sister Mary Dominica of the Holy Family, celebrated the Silver Jubilee of her profession on Sept. 16. The Rev. R. E. Vahey, O.P., was celebrant of the Solemn High Mass, assisted by the Rev. F. X. Schwartz, O.P., and the Rev. D. E. Casey, O.P., all of St. Vincent Ferrer's Priory, New York. The Rev. David Bullman, C.P., of St. Michael's Monastery, Union City, preached the sermon. Rev. Ronald Murray, C.P., was present in the sanctuary.

The Community was honored by a visit from the Very Reverend E. L. Hughes, O.P., Provincial of St. Albert's Province, who offered Mass in the Chapel on Sept. 26th.

On Oct. 7, the Rosary Sunday devotions were conducted by the Rev. J. J. Sullivan, O.P., of the Sacred Heart Priory, Jersey City, who also preached the

sermon. A colorful procession followed, and blessed roses were distributed as usual.

The annual retreat beginning on Oct. 19, and ending on Oct. 28, was preached by Rev. H. J. McManus, O.P.

Monastery of Our Lady of Grace, North Guilford, Conn.

On Sept 29 and 30, Rev. Philip Mulhern, O.P., Director of the Dominican House of Studies in Washington, D. C., appointed for the Hartford Diocese by the Apostolic Delegate, gave a series of lucid, detailed conferences on the Apostolic Constitution, "Sponsa Christi." Father Mulhern also sang the High Mass on both Sunday and Monday and conducted the Monastery Eucharistic Hour on Sunday afternoon.

On Oct. 2, Dr. Hyacinth Frendo, O.P., of St. Mary Major Priory in Rome and a member of the Sacred Penitentiary, gave a conference on his Holy Year experiences and described his new assignment, the opening of a new mission in Ceylon. He invited this monastery, itself a young foundation, to fulfill the Dominican ideal of spiritual support of the priests by the nuns in praying for his new difficult venture.

On Oct. 3, one novice took temporary vows, three choir postulants and one extern postulant received the Habit. Rev. Donald O'Leary, of St. Rita's in Hamden celebrated the Mass and Rev. Joseph McTigue, O.P., Professor of Philosophy at Albertus Magnus College preached the sermon. Another ceremony followed on Dec. 15. Two novices made temporary profession and one postulant received the Habit. His Excellency, Henry J. O'Brien, D.D., Bishop of Hartford, presided. Rev. Francis Wendell, O.P., of St. Vincent Ferrer Priory in New York preached and Rev. Martin Tuohy, O.F.M., of New York, cousin of one of the novices, celebrated the Mass.

The Rosary Sunday Peace Pilgrimage was attended by close to 2000 people, most of whom defied pouring rain, remaining in their cars and buses and following the services broadcast by a public speaking system. Rev. A. D. Frenay, O.P., Chaplain of the Monastery, conducted the services. Rev. Edward L. Skelly, O.P., of Providence College, preached the sermon. Solemn Benediction was given by Rev. Lawrence W. Doucette, Pastor of St. Louis Church in New Haven, assisted by Rev. John J. McCarthy, Pastor of St. Augustine's in North Branford, and Rev. Charles E. O'Leary Pastor of St. Mary's in Clinton.

Congregation of the Queen of the Holy Rosary Mission San Jose, California

On September 12, regular sessions at Queen of the Holy Rosary College were resumed. Upper and lower division courses in Languages, English, Social Sciences, Philosophy, and Education were offered to the student teachers preparatory to the awarding of the Bachelor of Arts Degree and of the State Teacher's Credential.

Preparation for the Diamond Jubilee Celebration of the founding of the Congregation of the Queen of the Holy Rosary in California, culminated in a Solemn Mass of Thanksgiving at St. Mary's Cathedral, San Francisco, on November 4. His Excellency, Most Reverend John J. Mitty, D.D., Archbishop of San Francisco, presided. The Very Reverend Benedict M. Blank, O.P., Provincial of the Holy Name Province was celebrant of the Mass, assisted by the Very Reverend John P. Kelly, O.P., Prior of St. Albert's College, Deacon, and the Reverend Peter C. Curran, O.P., Sub-deacon. Reverend Noel F. Moholy, O.F.M., was the speaker for the occasion.

The Common of the Mass was sung according to Gregorian notation by a choir of two hundred selected voices, taken from the Immaculate Conception Academy in San Francisco, while the Proper was rendered in three-voice harmony by another girls' choir chosen from the students of St. Elizabeth's High School in Oakland. Both groups were under the personal direction of Sister Mary Bertha, O.P., Second Chantress of the Congregation.

A large number of Dominican, Franciscan, Jesuit and secular clergy—former students of schools conducted by the Sisters—were present at the Mass.

Following the Mass, the visiting clergy and the Sisters of the Congregation were guests at a luncheon served at St. Boniface Parish Hall—the site of the pioneer Sisters' first labors in the West. Many "old timers" were present for the celebration to extend greetings to the Sisters, and to pay tribute to the memory of the valiant women—Mothers Mary Pia, Amanda, and Salesia—who began the work of this Congregation in California, on November 11, 1876.

On November 11, at 2:30 p.m., a pageant was presented by the members of the Dramatic Club of Immaculate Conception Academy in San Francisco, at St. Boniface Parish Hall. The play, written and directed by two of the Sisters of the Community, depicted in three acts the history of the Congregation of the Dominican Sisters of Mission San Jose, and was presented as a special Jubilee feature for the entertainment of all of the Sisters of the Congregation, as well as for their relatives and many friends.

St. Mary of the Springs, Columbus, Ohio

Sister M. Lucy succeeds the Reverend J. M. Bauer, O.P., as chairman of the Erskine Lecture series at the College of St. Mary of the Springs. The series, now in its fifteenth year opened on October 23 with Mr. George Sokolsky speaking on Asia.

Sister M. Sybillina Miller died at the Motherhouse on July 27. Sister M. Gonzales Lund died in Santa Fe, N. M., on September 22. Her remains were brought home for interment in the convent cemetery.

Sister M. Irmina and Sister Mary Carmel of Albertus Magnus College, New Haven, attended the annual meeting of the American Chemical Society held in New York from September 4-7.

At the initial meeting of the Teachers' Institute held in Harrisburg, Pa., September 20-21, the Most Reverend George L. Leech, D.D., J.C.D., welcomed to his diocese Sisters of this community who now staff the school of the Seven Sorrows of the Blessed Virgin Mary, Middletown, Pennsylvania. Representing the congregation was Sister M. Callista, General Supervisor.

At the annual convention of the Diocesan Council of Catholic Women in Columbus, Sister Brigetta spoke on "Nutrition and Family Life"; Sister Thomas Albert on "Adult Education Through Formal Classes."

Attending the Golden Jubilee celebration of the Reverend C. C. McGonagle, O.P., in Washington, D. C., on October 10, were Sister Emerita, a cousin, and Sisters Bernetta and Rose Clement, nieces of the jubilarian.

On October 9 and 10, the Catholic Conference on Industrial Life met at St. Mary's. Sister Thomas Albert acted as chairman of the session for seminarians and college students. She also addressed the teachers' session on "Arousing Social Consciousness of Students."

Sister M. Adele and Sister M. Jean represented the community at the 31st Annual Meeting of the Catholic Education Association held in Philadelphia, October 17-19.

Sister M. Amelia, recently returned from a year's research in France, has been invited to address the Modern Language Association at its annual meeting to be held in Detroit in late December. Sister will speak on "The Blanche-Perceval Question," on which she has also written a paper to be published in a forthcoming issue of *Romance Philology*.

On the Feast of Christ the King, the Reverend J. M. Bauer, chaplain of the college, blessed a life-size bronze statue of Christ designed by the celebrated sculptor, Richmond Barthe, and donated to the campus by Sister Mary Andrew.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

The annual community retreat was conducted from November 4 to 13 by Rev. Francis M. Charbonneau, O.P., of the Canadian Province.

Rev. Edmund Baxter, O.P., of Chicago, preached at the evening services and celebrated the novena Mass during the novena in honor of Our Lady of the Rosary of Fatima, Oct. 4 to 13.

Eight thousand Fatima Crusaders joined Mary's Army on the March for the semi-annual public Rosary Procession from Pius XI High School to the National Shrine on Friday evening, Oct. 12. The fifteen decades of the Rosary were recited en route, led by Rev. A. M. Klink with the aid of a loud speaker. Arrived at the Shrine grounds the Fatima Chorus sang suitable hymns. Benediction was given by Rev. Eustace Brennan of the National Soldier's Home. Rev. E. F. Brown, O.P., of Chicago preached the sermon.

On Saturday, Oct. 13, Rev. Joseph Huepper of Christ the King parish celebrated a Solemn Field Mass for the sick at the Shrine. Very Rev. Msgr. J. E. Kelly of St. John Cathedral preached the sermon to seven hundred participants.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Branching out into the second new mission territory in a year, four Maryknoll Sisters, lately expelled from China, will go to the island of Mauritius, 450 miles east of Madagascar off the eastern coast of Africa. They expect to begin work about November 1.

The four pioneer missionaries slated to work among the 15,000 Chinese on the island are: Sister M. Jane Imelda from Brooklyn, N. Y., named superior of the group; Sister M. Julia also from Brooklyn; Sister M. John Karen from San Francisco, Calif.; Sister George Marie from Elizabeth, N. J.

The Sisters have been working in the Kaying diocese of South China, the center of the Hakka area. They speak the Hakka dialect; most of the Chinese on the island are Hakka.

On Mauritius, the Catholics comprise 155,000 of the half-million population. There are only 26 foreign Sisters in the territory. French is the language of most of the population.

The Sisters, with the exception of Sister Jane Imelda, were prisoners of Communists in various places in South China until just a few months ago. They were expelled on false pretensions and sent to Hong Kong.

Earlier in the year, the Maryknoll Sisters' first mission in Peru was announced. Two Sisters, Sister Rose Jude and Sister Bernard Mary have since gone to Lima to begin work there. Last year, the congregation branched out into Chile, the Marshall Islands, and Korea.

Four Sisters: Sister M. Eunice, Sister M. Luke, Sister M. Augustine, and Sister Maria del Rey attended the second annual meeting of the Mission Secretariat held

in Techny, Illinois during October. Representatives of most of the mission societies met at the two-day conference presided over by Bishop Sheen, to discuss problems of mutual interest.

In September, twenty-nine postulants were received as novices at Our Lady of Maryknoll Novitiate in Valley Park, Mo. In the same month sixty-two young ladies became postulants at the Motherhouse novitiate.

Mother Mary Columba, Mother General, and Sister Teresa Marie have returned from a visitation of the congregation's missions. The trip of over a year included a visit to all of the houses of the congregation all over the world—in China and Japan, Ceylon and Africa, the Philippines and Hawaii, Palau, Likiep, Central America, as well as the houses of this country.

